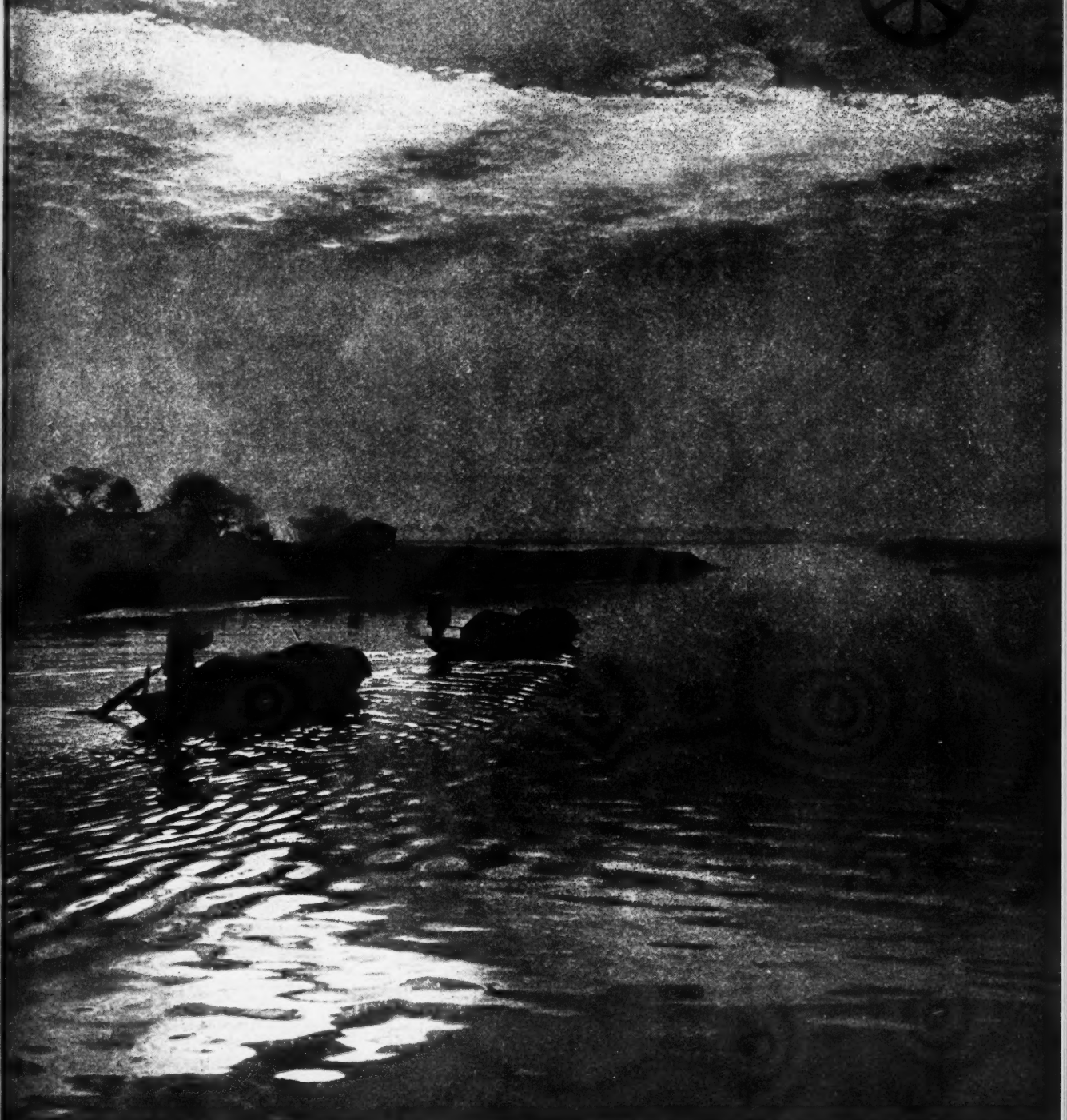


# THE FIELD AFAR MARYKNOLL



VOL. XXIII  
NUMBER IV

CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA INC.  
(LEGAL TITLE)

APRIL  
1929

# Universities, Colleges, and Schools

## UNIVERSITIES FOR MEN

Catholic University of America, Washington, D. C.  
University of Detroit, Detroit, Mich.  
University of Dayton, Dayton, Ohio

## COLLEGES FOR MEN

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St. Viator College, Bourbonnais, Ill.  
Loyola University, New Orleans, La.  
Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.  
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Barat College & Academy of Sacred Heart, Lake Forest, Ill.  
Ursuline College and Academy, Springfield, Ill.  
St. Mary's College, Notre Dame, Ind.  
College of St. Mary-of-the-Woods, St. Mary-of-the-Woods, Ind.  
Clarke College, formerly Mt. St. Joseph College, Dubuque, Iowa  
Nazareth College, Louisville, Ky.  
College of Notre Dame of Maryland, Baltimore, Md.  
St. Joseph's College, Emmitsburg, Md.  
St. Mary's College & Academy, Monroe, Mich.  
College of St. Teresa, Winona, Minn.  
College & Academy of Sacred Heart, Meramec St., St. Louis, Mo.  
College & Academy of St. Elizabeth, Convent Sta., N. J.  
Georgian Court College, Lakewood, N. J.  
The College of St. Rose, Albany, N. Y.  
D'Youville College, Porter and Prospect Aves., Buffalo, N. Y.  
College of New Rochelle, New Rochelle, N. Y.  
College of Mt. St. Vincent-on-Hudson, N. Y. C.  
Marymount College & School, Tarrytown-on-Hudson, N. Y.  
College and Academy of Our Lady of Good Counsel, White Plains, N. Y.  
College and Academy, St. Genevieve-of-the-Pines, Asheville, N. C.  
College & Academy of the Sacred Heart, Clifton, Cincinnati, O.  
College Misericordia, Dallas, Pa.  
Seton Hill College, Greensburg, Pa.  
Marywood College, Scranton, Pa.  
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Pio Nono College, St. Francis, Wis.

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Camp Marist, Marist College, Atlanta, Ga.

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Loretto Academy, 1447 East 65th Street, Chicago, Ill.  
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Nazareth Academy, Nazareth, Ky.  
St. Catherine's Academy, Springfield, Ky.  
Notre Dame of Maryland High School, Baltimore, Md.  
Marycliff Academy, Arlington Heights, Mass.  
Mt. St. Joseph Academy, Brighton, Mass.  
Academy of the Sacred Heart, Fall River, Mass.  
Academy of Notre Dame, Lowell, Mass.  
Sacred Heart Academy, Watertown, Mass.  
Academy of the Assumption, Wellesley Hills, Mass.  
Nazareth College and Academy, Nazareth, Mich.  
St. Benedict College and Academy, St. Joseph, Minn.  
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For further information address:  
The Catholic Foreign Mission Society,  
Maryknoll, N. Y.



(MARYKNOLL)

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Approved by the Hierarchy at Washington, D. C., April 27, 1911.

Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll" in honor of the Queen of Apostles has become the popular designation of the Society.

Founded to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Secular priests, students, and Auxiliary Brothers compose the Society.

The Auxiliary Brothers participate as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

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**Maryknoll Procures** serve as depots of supplies and as homes of passage for Maryknoll missionaries. They are located as follows:

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*For Fr. Ford and Priests*—Catholic Mission, Kaying, via Swatow

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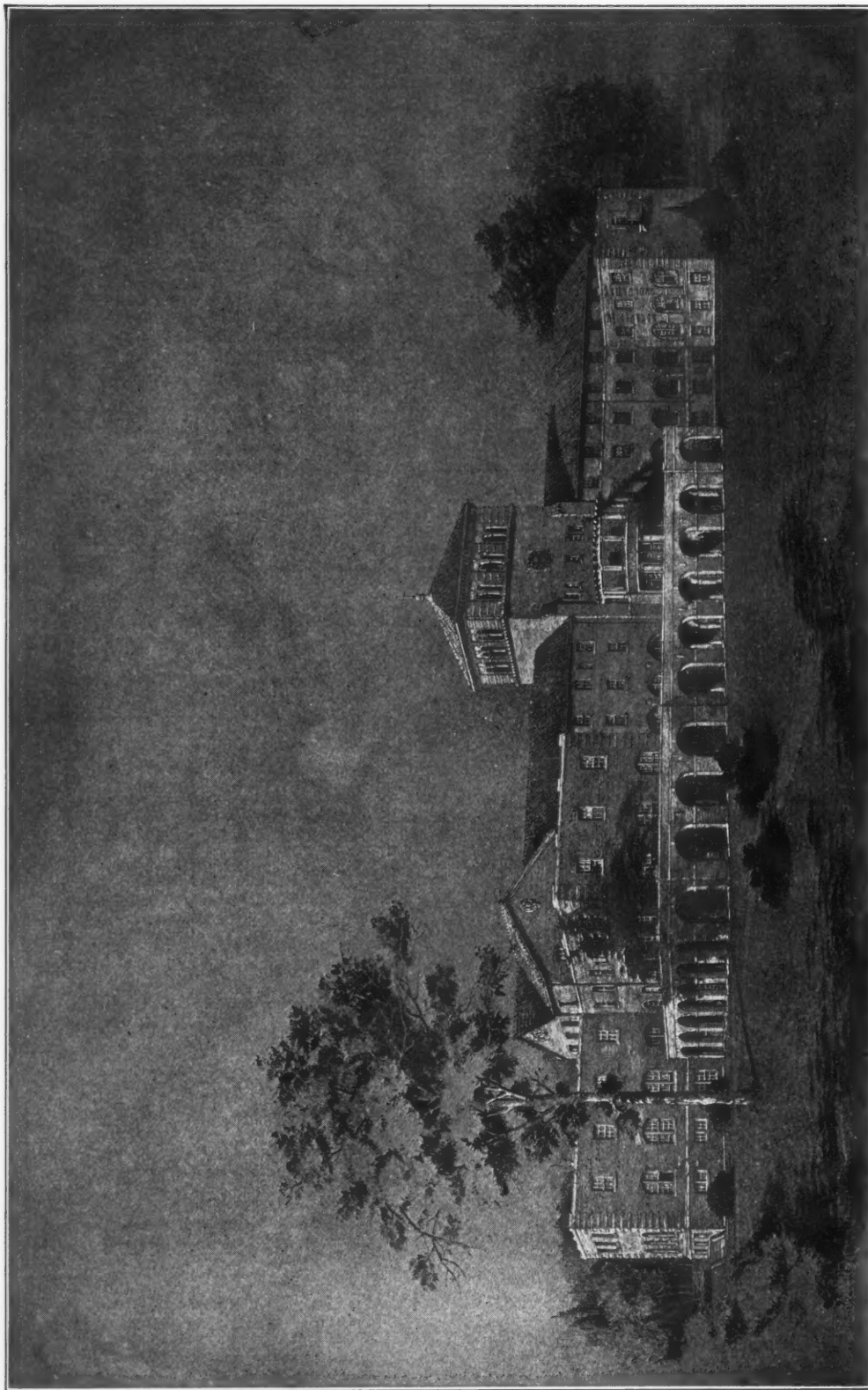
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**Maryknoll's First Preparatory College a'Building**

*The first section, which included the tower and the portion at the right, was completed in 1921. The second and final section was begun in October of last year, and will be ready for use next September. The College will accommodate one hundred and sixty students.*





# THE FIELD AFAR

APRIL, 1929



## The Venard Maryknoll's First Preparatory College

**A**MONG the many boys who are now beginning to count the days until school will be over, there are many, no doubt, who cherish the hope that some day they may be priests. Some of these would be foreign missionaries. They have read of American missionaries in heathen lands, and would like to follow in their footsteps. For such boys Maryknoll has founded two Preparatory Colleges: one in Clarks Summit, Pennsylvania; the other in Los Altos, California. A third in the mid-west is a prospect.

The college in Pennsylvania had its beginning in a private house on Clay Avenue, Scranton. It was then known as the Vénard Apostolic School or simply as "the Vénard", in honor of the young martyr of the Paris Foreign Mission Society, Théophane Vénard, who died for the Faith in Tongking on February 2, 1861. The choice of this modern martyr as the patron of our young students has proved a happy one, for his simple yet saintly life gives them an ideal they can imitate as well as admire.

His cheerful good humor and love for his family are two characteristics that appeal to American boys; and, though they may never be called upon to imitate him in his heroic death, they know that the martyr spirit is needed to stand the trials of missionary life. Their aim, then, is summed up in the closing words of their college song, "We'll be other Théophanes."

That Vénard spirit is a gift of the pioneers. The first students learned to put up cheerfully with many privations; they counted hardship as a good preparation for the missions. Raymond Lane, the first to enroll, is now Fr. Lane, the Superior of Maryknoll in Manchuria; Joseph Hunt is now a missionary in Korea; and John Murrett is in charge of the Maryknoll Procure in Seattle.

When the lease on the Clay Avenue house expired in the spring of 1915, the school was moved back temporarily to

Maryknoll, New York; and there the Vénarders lived in a hayloft of the barn until early in December when the FIELD AFAR building was completed.

In the fall of 1916 the present fine site was found in Clarks Summit, eight miles from Scranton. Perched high in the mountains of northeastern Pennsylvania, it is a pleasant, healthful spot for our college. There was a farmhouse on the property, which, with an additional wing, accommodated the twenty-five students.

That little farmhouse was the home of the college until March, 1919. Though they had come from many corners of the United States and from other lands, too, all the Vénarders looked on that farmhouse in the Pennsylvania hills as their home, and they regarded one another as brothers in one large family. Such a spirit is essential to a society whose members will share the joys and trials of a missionary's life.

The present power house was the first brick building erected at the new Vénard. It served as a dormitory and study hall until 1921 when we built one-half of the college. For eight years this section was sufficient for our needs, but we were forced last fall to erect the remaining portion in order to accommodate the growing number of students. Work was begun in the late summer, and we expect to occupy the new wing this coming September.

Should you be inclined to ask, "Where will you get the money to pay for this?" we would answer: "Frankly, we do not know." However, our confidence in the generosity of American Catholics has never been shaken. We know that when God inspires young American boys with the desire to be His apostles to foreign lands, He also awakens in the hearts of our Catholic people sufficient interest in the mission cause to help us to nurture and provide for these vocations.

### THE LABORERS ARE FEW

"I, a foreign missionary? Impossible!" Why? Others facing greater obstacles, both physical and moral, than those which obstruct your path have entered the service of Christ.



*"Go you also into My Vineyard"*

The laborers in Our Lord's Vineyard are so few in comparison to the magnitude of the task that the majority of the missionaries are obliged to devote themselves to the care of the native Christians, and only a small number are able to engage in the actual apostolate to the heathen.

There are mistakes in life which can be repaired, but experience has shown that nothing ever wholly compensates for the mistake of a lost vocation.

READ "A MODERN MARTYR"

## About Wuchow

(By Rev. Bernard F. Meyer)

**FR. MEYER**, Maryknoll's "Number One" in China's most barren mission field, writes:

During the past years of civil war the missionaries have had their share of difficulties, but things are quiet now, and the Nationalist government is putting into effect some new regulations which are encouraging for the future.

Gambling, which has always been one of the great evils of China, and has done much harm to the Church, is being gradually abolished; opium-growing and smoking are also to go. The use of tobacco and wine is forbidden to all under twenty years of age.

The people have been cautioned not to allow human respect to betray them into impoverishing themselves by display at weddings and funerals, as was formerly the case with so many of the poor. It is also creditably reported that superstitious services for the dead, pagan processions, and so forth, are soon to be forbidden. Certain it is that, since the Revolution, there has been a growing sentiment against these things, and a realization among the powers that be that they are ridiculous and puerile in the eyes of civilized peoples.

Ancestor worship and the cult of great men, such as Sun Yat Sen, will, however, persist very much longer, on the ground that it is the Chinese method of expressing the respect due to their memories.

### FR. MEYER'S LATEST REPORT

**T**HE Wuchow Mission, very young and very hungry, lies in southeast Kwangsi, the poorest province of all China. The area of the Mission is greater than that of Belgium, and its population one-fourth that of Canada.

### Patron Saint—

It seemed natural to place this, the poorest Mission of all China, which disputes with the parent Mission of Naning the honor of being the most difficult, under the patronage of the Little Flower, the "saint of the impossible". Already we feel that there has been striking evidence of her intercession.

### Political Conditions—

The past year was the most peaceful since the mission was formed, though bandits retarded

work in the mountains where they were encountered by Fr. Meyer while on a visit to the Christians. Before the year ended, however, the government had suppressed them in a vigorous campaign. Another encouraging sign has been the prohibition of gambling.

### Progress—

It is a pleasure to report a steady growth all along the line. Benefactors have been found for the support of four catechists, though twenty are needed.



(Photo from Fr. Kiernan)

**MISSION ALLEY IN PINGNAM**  
*The entrance to the mission is under the hood at the right*

### Schools—

A number of new ones were opened in the country, bringing the total to fourteen. In Pingnam ground was acquired to build the future St. Ambrose in China, the gift of the Mission Crusade Unit of St. Ambrose College, Davenport, Iowa.

### Conversions—

The number giving their names as converts has mounted steadily. This disturbs us, for the catechists to follow them up are lacking.

### Plans for the Future—

Special effort will be made to solve the problem of securing the instruction of busy mothers of families, by sending women catechists.

An encouraging sign is the number of student converts from the country public schools; it is planned to give them a special course of instructions during a part of the summer vacation.

### Conclusion—

The following figures may appear inconsequential and unworthy of interest, but we wish respectfully to remind the reader that this is for us the breaking and seed time. Now we must put in our capital and our toil, and water with sufferings of mind and body, praying for the increase that will come of God.

### ADMINISTRATION

Catholics .....	365
Catechumens .....	702
Baptisms .....	40
Communions .....	1531
Pupils in Schools—	
Boys .....	245
Girls .....	13
Medical treatments .....	1323

### CLEANING CHINA

**A** LAZARIST missionary of the Vicariate Apostolic of Ningpo in Chekiang Province describes as follows recent indications of modern progress in China:

For some days the newspapers have been speaking of a "Movement in favor of Cleanliness". A society has been formed at the suggestion of the Government, and work has begun.

Today my attention was attracted by the sound of martial music. I looked out of the window, and saw a parade approaching, led by the musicians. These latter were children from the Buddhist orphanage of Ningpo. They were fine-looking boys, and were playing their instruments with a right good will.

At first I thought that a wedding or a funeral was in progress, or that some high official was being conducted with military honors. But no. Individuals

**PUT MARYKNOLL IN YOUR WILL**

carrying banners followed the musicians, and on their banners were inscribed in large characters the words: **MOVEMENT IN FAVOR OF CLEANLINESS.**

To say the least, the spectacle was out of the ordinary. Groups of dignified citizens in handsome summer attire marched solemnly along, carrying brooms or shovels. In their midst were barrows, drawn by other individuals; and the dirt, lying here and there in the street, was swept up and deposited in the cart. A number of spectators, full of zeal and good will, assisted the members of the parade in this task.

Then came rows of policemen and soldiers. Attached to their guns they carried little flags on which was written: *Attention to Hygiene! Strive after Cleanliness! Do not be Dirty!* and so forth. Some of the policemen and soldiers carried the symbolic broom in addition to their guns. Persons with paper lanterns followed next in the procession. On these lanterns were drawings showing in a naïve and realistic manner what should or should not be done in the interest of cleanliness.

In the parade were important individuals, officials in charge of public hygiene, I suppose, who stopped in front of the vendors' booths along the way, and examined their wares. And this was no trifling matter, I beg you to believe! A vendor of scented teas, for instance, was put through quite a test. First, he had to show his license, but this was not enough. His tea was tasted, and the receptacles in which it was kept were examined. He received

numerous orders and much advice, to all of which he listened with smiling good humor, approving the learned doctors' words with many nods.

#### NATIVE SISTERS NEEDED

(By Fr. Joseph McGinn)

*WE marched through leagues of ripened grain untouched by the sickle. There was no one to harvest the crop; as for us, we must push on in the grim business of war.*

Despatches like the foregoing were common during the early days of the World War. Today such messages

Cantonese twenty-cent pieces. However, be cheered as we are. We have trust in Divine Providence and in you as Its agent—such confidence as to start a novitiate for native Sisters without buildings or maintenance funds!

Already some ten girls are living in temporary quarters, making their novitiate. They will receive a normal school education, and thus will enter the harvest field ably equipped to reap. One hundred dollars will maintain one novice for one year. Does this appeal to you?



(Photo from Fr. Meyer)

**"NUMBER ONE" CATECHIST AT PINGNAM**  
The catechist is almost invariably a married man with a family. He devotes his whole time to the task of instructing neophytes

**The Perpetual Membership** is a comfort to all concerned: to you, assured of spiritual favors indefinitely continued, and of freedom from Field Afar renewal reminders; to us, freed from the fear of having some day to remove a much prized stencil from our subscription list. The cost, fifty dollars, may seem high. It is in reality very low, and can be covered by small payments extending over two years.

might be sent from many mission lands, with the added significance that "ripened grain" means immortal souls purchased by the Precious Blood of Our Saviour. "No one to harvest the crop." Who would harvest, you ask? And we answer, "Trained native Sisters."

In this newly created Vicariate of Kongmoon these are lacking. The number of native Sisters and capable women helpers can be counted on one's fingers.

"Get busy," you ejaculate, "and train some."

This is exactly what we wish to do; but that calls for something which we do not possess in sufficient quantity—

There are several kinds of Maryknoll Perpetual Memberships: one for a living individual to whom are applied all available spiritual benefits, and who is entitled to a Field Afar subscription covering practically a life-time; one for a group of living persons, such as members of a family, of a club, or of a community; one for an individual departed soul; finally, one for a group of deceased.

**STRINGLESS GIFTS ARE BEST**



## News From The Home Knoll



### Mecca—

**"YOU** should call your Maryknoll Mecca", remarked one of our distinguished visitors.

We admitted readily that we are unusually privileged to draw so many interesting people from the corners of our country and the ends of the earth, and we are pleased that in anticipation of our completed building we shall not want for accommodations to offer to our friends—above all to missionaries, all of whom feel much at home in an atmosphere such as that which Maryknoll must provide.

### Eminent Prelates—

**PRIVILEGED** indeed was the Maryknoll center to receive as its guest His Eminence Bonaventura Cardinal Cerretti, D.D., on his way Romeward from the Eucharistic Congress. Cardinal Cerretti was accompanied by Monsignor Lavelle, Rector of the New York Cathedral.

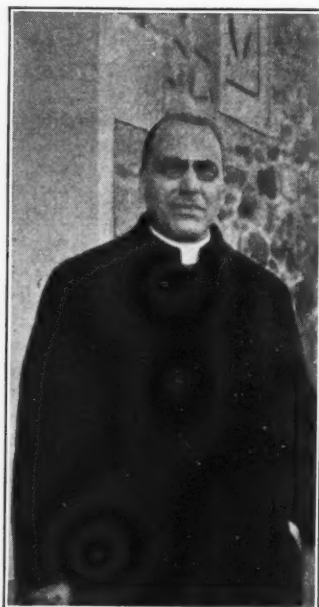
We found His Eminence well acquainted with Maryknoll activities through *THE FIELD AFAR*, but, like all first-time visitors, His Eminence found the "youngster" bigger than he expected. At the Seminary and later at the Convent, His Eminence spoke kind and encouraging words that will be always remembered by his hearers.

**A**NOTHER distinguished visitor was the Most Rev. Marius Giardini, D.D., Apostolic Delegate to Japan and Korea, on his way to the Far East from Rome.

His Excellency was no stranger to the Knoll which he honored by

a stay of several days on a former around-the-world trip. Besides, as Apostolic Delegate he is in fatherly relation with Maryknoll missionaries in Korea, all of whom hold him in deep reverence and filial affection.

The Maryknoll Superior met His Excellency at the New York pier, and accompanied him to Washington. After a stay at the Apostolic Delegation in that city, His Excellency returned to Maryknoll, remaining the greater part of a week before leaving for the Coast.



HIS EMINENCE  
CARDINAL CERRETTI

*This photo was taken at Maryknoll as His Eminence was leaving the seminary after a memorable visit*

### Father Manna—

**A** TRULY great priest passed through this country all too rapidly a few weeks ago, and he passed almost unobserved. It was the Very Reverend Paulo Manna, Superior General of the Pontifical Society for Foreign Missions, located at Milan, Italy.

Fr. Manna is rather small of stature, and he wears no sign of ecclesiastical rank; yet we dare say that it would be hard to find in the Church today any priest or prelate whose breadth of mind, of vision, and of heart is more admirable.

He has seen actual service on the mission field; as a young priest he was assigned to Burmah. Delicate health forced him back to Italy, but as soon as he could secure permission to do so he returned to his arduous mission. Later, to his great disappointment, he was obliged to take up duties at the Center of his Society in Milan where he has undoubtedly been a providential instrument.

Fr. Manna is the author of two books well known to American mission lovers: *The Conversion of the Pagan World*, and *The Workers are Few*. Both were translated into English by Msgr. McGlinchey of the Boston archdiocese. For years Fr. Manna has been editor of a weekly review, *Le Missioni Cattoliche*, and has published and distributed endless pamphlets, leaflets, and so forth.

But—and we would point out this fact especially—Fr. Manna is the founder of the UNIO CLERI, a mission movement designed exclusively to interest priests and seminarians.

The *Unio Cleri* has already had phenomenal success. It has secured the membership of some thousands of Italian priests, and has vivified mission interest in Italy, with the result that today that country stands high among the contributors to the Society for the Propagation of the Faith, and is rapidly adding to the mission personnel of the world.

**READ MARYKNOLL BOOKS**

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A SOUVENIR OF ORDINATION DAY, JANUARY 27, 1929  
Father Manna, Bishop Dunn, and the Maryknoll Superior

**SPREAD YOUR FAITH**

## News From The Home Knoll



### Mecca—

"YOU should call your Maryknoll Mecca", remarked one of our distinguished visitors.

We admitted readily that we are unusually privileged to draw so many interesting people from the corners of our country and the ends of the earth, and we are pleased that in anticipation of our completed building we shall not want for accommodations to offer to our friends—above all to missionaries, all of whom feel much at home in an atmosphere such as that which Maryknoll must provide.

### Eminent Prelates—

PRIVILEGED indeed was the Maryknoll center to receive as its guest His Eminence Bonaventura Cardinal Cerretti, D.D., on his way Romeward from the Eucharistic Congress. Cardinal Cerretti was accompanied by Monsignor Lavelle, Rector of the New York Cathedral.

We found His Eminence well acquainted with Maryknoll activities through THE FIELD AFAR, but, like all first-time visitors, His Eminence found the "youngster" bigger than he expected. At the Seminary and later at the Convent, His Eminence spoke kind and encouraging words that will be always remembered by his hearers.

ANOTHER distinguished visitor was the Most Rev. Marius Giardini, D.D., Apostolic Delegate to Japan and Korea, on his way to the Far East from Rome.

His Excellency was no stranger to the Knoll which he honored by

a stay of several days on a former around-the-world trip. Besides, as Apostolic Delegate he is in fatherly relation with Maryknoll missionaries in Korea, all of whom hold him in deep reverence and filial affection.

The Maryknoll Superior met His Excellency at the New York pier, and accompanied him to Washington. After a stay at the Apostolic Delegation in that city, His Excellency returned to Maryknoll, remaining the greater part of a week before leaving for the Coast.



HIS EMINENCE  
CARDINAL CERRETTI

This photo was taken at Maryknoll as His Eminence was leaving the seminary after a memorable visit

### Father Manna—

A TRULY great priest passed through this country all too rapidly a few weeks ago, and he passed almost unobserved. It was the Very Reverend Paulo Manna, Superior General of the Pontifical Society for Foreign Missions, located at Milan, Italy.

Fr. Manna is rather small of stature, and he wears no sign of ecclesiastical rank; yet we dare say that it would be hard to find in the Church today any priest or prelate whose breadth of mind, of vision, and of heart is more admirable.

He has seen actual service on the mission field; as a young priest he was assigned to Burmah. Delicate health forced him back to Italy, but as soon as he could secure permission to do so he returned to his arduous mission. Later, to his great disappointment, he was obliged to take up duties at the Center of his Society in Milan where he has undoubtedly been a providential instrument.

Fr. Manna is the author of two books well known to American mission lovers: *The Conversion of the Pagan World*, and *The Workers are Few*. Both were translated into English by Msgr. McGlinchey of the Boston archdiocese. For years Fr. Manna has been editor of a weekly review, *Le Missioni Cattoliche*, and has published and distributed endless pamphlets, leaflets, and so forth.

But—and we would point out this fact especially—Fr. Manna is the founder of the UNIO CLERI, a mission movement designed exclusively to interest priests and seminarians.

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## THE VENARD CHAPEL

**D**URING the past winter, building continued at the Vénard, our Preparatory College in Clarks Summit, Pennsylvania, and all will be in readiness for the coming scholastic year—all except the chapel. Perhaps we should have prepared first of all the dwelling place of Christ, but He will understand our need, and in the meantime we are trying to keep the temporary abode for Him neat and prayerful.

The chapel at the Vénard will be erected in honor of St. Michael and as a memorial to the late Bishop Hoban who fathered the entrance of Maryknoll into the Scranton diocese, continuing to

the end of his life keen interest in its development.

This chapel, including a crypt, will cost close to a hundred thousand dollars. The subscription list is open to all; but it is hoped that, since the college itself has been erected through the offerings of Catholics all over the United States, the chapel will appeal particularly to those who knew and revered Bishop Hoban.

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Applicants for admittance either to the Vénard Preparatory College, Clarks Summit, Pennsylvania, or to the Junior Seminary at Los Altos, California, may direct their correspondence to the Maryknoll Superior, Maryknoll, New York.

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## THE VENARD CAMP

**T**HE Vénard Camp (for boys) has passed the tryout stage, and is now a settled institution that hardly needs to be advertised. The boy who goes there once wishes to return and to bring his friends. The difficulty comes when we have to say, "*The roster is full.*"

The number of campers is limited to fifty, and application should be made at an early date. Consultants at the Camp are seminarians from Maryknoll aided by students from the Vénard College.

If you are interested, apply now to The Vénard Camp Director, Maryknoll College, Clarks Summit, Pa.

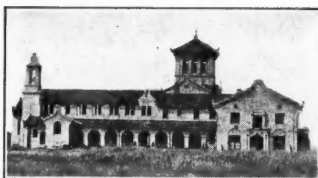


## ORDINATIONS AT THE MARYKNOLL SEMINARY

*Bishop Dunn, whose mitre only appears in this photograph, has ordained a large proportion of the one hundred and twenty-five priests who now make up the Maryknoll sacerdotal family*

**SUBSCRIBE FOR A FRIEND**

## FROM THE PACIFIC COAST



Our Junior Seminary

## From the San Francisco Procure—

NOT so long ago many thought that for years to come it would be impossible to secure in the West a number of vocations for foreign missions. But results have told a different story; we have received many applications for the Maryknoll Junior Seminary at Los Altos. We shall select those whom we think qualified for mission life, and next September they will join our present group at Los Altos.

Vocations have come not only from aspirants to the foreign mission priesthood, but also from others who feel called to join the Brothers and Sisters. One of the last young women from San Francisco to join the Maryknoll Sisters had served for several years as a nurse in the city schools. Another graduated from St. Rose's Academy. Yes, there are vocations for the foreign missions in California!

Pastors in California have been co-operating with the mission cause by allowing us to speak on Maryknoll in their churches and to invite subscriptions or renewals to *THE FIELD AFAR*. We have made it a practice not to ask for collections in church (though the annual subscription price of one dollar for *THE FIELD AFAR* just covers the cost of its output), and we have taken care to tell our friends out here that their desire to serve Maryknoll should in no way interfere with personal, parish, or prior obligations.

Recently we received an anonymous donation of one dollar. A brief direction came with it: "To help four Chinese: (1) Hi Lee, (2) Hi Low, (3) Sing High, (4) Sing Low."

We have come to feel acquainted with the Brothers of Mary who conduct St. Joseph's College in Yokohama through the diaries of our priests en

route to the Orient, all of whom usually take advantage of the boat's stop in that port to enjoy the kind hospitality of these fine missionaries.

It was a real pleasure, therefore, when Maryknoll-in-San Francisco was honored by a visit from Brother Gaschy, the director of St. Joseph's in Yokohama. We enjoyed his stay thoroughly.

We are happy to tell you that our Maryknoll Guild is coming along. One of the latest acquisitions was a Bishop; other members are doctors, lawyers, business men and women, teachers, students, and others—even an aviator! The naval flyer who was recently decorated by President Coolidge for his achievement in spending the longest period in the air with no accident is with us.

All of these members are monthly sending in some little offering to help students for the priesthood at our Junior Seminary at Los Altos.

## From the Seminary at Los Altos—

THIS was God's garden for the past two months. Trees, and bushes, and vines were in blossom.

Once upon a time when asked how much land we owned we used to say, "The land with nothing growing on it is ours." Now it is different. We have to point out the real estate boundaries. About Christmas time one good friend who manages a very large estate near by put more than three hundred trees in our stocking—eucalyptus, redwood, pine, fir, rubber, and a great variety of shrubs; and we planted them all before the New Year.

These trees are not sprouts; some stretch their limbs twelve and fifteen feet toward heaven. To plant and transplant them cost us not a cent. The students volunteered most of the work during their free time on holidays. Their password now is, "Only God can make a tree."

Exercise is a wonderful thing for growing boys. The grounds are not the only gainers of beauty. The students worked hard, ate well, and have slept powerfully. They have grown, and broadened, and fattened. All have big rosy cheeks that do not fade before soap and water. Their parents marvel at the change; they claim it is the climate. All gained weight. He who



## Stories

Each volume is well printed, on good paper, and contains about 150 pages of text and 16 illustrations. The binding is cloth, attractively stamped with an Oriental design.

"If you begin one story, you will not lay the book down until you have read them all. While all deal with one subject—the foreign missions—there is enough variety to dispel monotony. The scenes are in China, Japan, Africa, Borneo, and even our own New York and Pennsylvania. Illustrations make the book most attractive."

—*The Evangelist, Albany*

Each volume, 85¢ postpaid. Three volumes in one order, if ordered from Maryknoll, \$2.25 postpaid.

worked hardest gained twenty-five pounds since September—believe it or not.

Already we are looking forward to next year. If more trees come to us, we shall accept them with open arms. But more than for trees, we are particularly anxious for students. Do you know a bright, healthy lad, full of life, who thinks of carrying Christ to the pagans? Encourage him. Tell him of Maryknoll. If he is privileged to call the West his home, tell him of Maryknoll at Los Altos. Tell us, tell somebody, but, above all, encourage him.

Just yesterday the mother of one of our boys said to me:

"Every visiting Sunday I ask Joe if he wants to come home with me. He always replies, 'Of course not, why should I? This is better than home!'"

And I have often noticed that good mother. She always leaves her boy happier than when she met him. She is a brave mother, God bless her! She confided to me that her boy should think the home God gave him better than the home she gave him.

SUPPORT A CATECHIST



## THE NOTE PAGE

**A** BANK note issued by the Bank of Spain from Madrid bears the likeness of St. Francis Xavier.

One of FIELD AFAR's stories, *San-of-the-Cross*, which some of our readers will remember, has appeared translated into Tamil for Catholic youth in India.

From the local paper at San Juan, California, under "personals": Rev. Father Killer, A.F.M., of San Francisco, visited here yesterday.

On invitation from the Rev. Joseph F. Brophy, Brooklyn Diocesan Supervisor of Hospitals, motion pictures of mission work were recently shown to nurses by one of the Maryknoll Sisters.

*First Year No. 1*—a new venture! Where? In China, from Peking, comes a weekly newspaper, in Chinese, French, and English, under the title

### Catholic Life in China

May it be always Catholic, and may its life be long!

It is encouraging to note in Portland, Oregon, the organization of Catholic Filipinos. The work was started by Fr. Lauerman of the Cathedral parish, and has for its purpose the provision of recreational opportunities for the Catholic youth of our Island possessions. The need of such work is evidenced in the initial enrollment of seventy-five members.

We still think of Théophane Vénard as a young martyr of the nineteenth century; but we are moving on, and we note that this year of grace 1929 marks the centenary of his birth. Coincidentally, it is the year in which we desire to finish the College (at Clarks Summit, Pennsylvania) to which we have given his name.

The aid of the Carnegie Endowment for International Peace in indexing and cataloguing the manuscripts and books of the Vatican Library is a distinct contribution to knowledge. When the Vatican Library catalogue is published, students will be enabled to consult old and rare volumes which never before have been available for research.

Students of European universities are manifesting a steadily increasing interest in the American Catholic foreign mission movement. Maryknoll has recently received requests for mission literature and for information concerning the foreign mission movement in our country from a number of university mission associations in Belgium, Germany, and Poland.

Thanks to the Paulist Radio, WLWL, many friends of Maryknoll have been able to hear Fr. Ford and other priests of the Society speak on mission subjects.

The talks have run on since last Advent, and have been given habitually on Friday evenings at 6:45.

Fr. Ford's subjects were:

A China Missioner's Day  
The American Vincentians in China  
Native Catechists I Have Known

Our Holy Father will have received evidences of affectionate devotion from many people, but we doubt if any substantial gift, however great, will please him more than such offerings as are noted in the following paragraph which we take from one of our mission letters:

The Holy Father's jubilee collection resulted as follows: Chikkai—\$36.00; Tungchen—\$25.00; Sun Chong—\$15.05; Yeungkong—\$10.00; Kongmoon—\$9.70. This was all dragon money, and made a total sum of G\$95.75, or HK\$75.35. It has been duly forwarded to Rome in lira.

The Right Reverend Auxiliary of New York, Bishop Dunn, who returned from the Eucharistic Congress by a mission route, is convinced that some provision should be made to keep American missionaries physically fit. The Bishop has most kindly taken on himself the task of seeking the wherewithal for a Rest House, and the place that appeals most of all to His Lordship is none other than Sanctian Island where St. Francis Xavier died.

Thanks to Fr. Thomas McDonnell, New York Diocesan Director of the Propagation of the Faith, all the residents of Maryknoll, priests, Brothers, Sisters and a few of the laity, had an opportunity to see motion pictures not only of the Eucharistic Congress in Sydney but of scenes actually witnessed in Eastern Asia by Bishop Dunn and his fellow-travelers. Maryknoll in the Far East came close to us that night.

It is at times surprising to note how strongly rooted in a very young boy may be the germ of a vocation to the service of God. Théophane Vénard, when yet under ten years of age, looked forward to the apostolate *and to martyrdom*; and when the day of glory came for him he recalled distinctly his early ambition for Christ.

The tender mind is most impressionable, and we do well to keep this fact before us when we speak in presence of the young.

### TWO TITLES FOR YOUR WILL (Give both to your lawyer)

Catholic Foreign Mission Society  
of America, Incorporated

Foreign Mission Sisters of  
St. Dominic, Incorporated

SPREAD YOUR FAITH

Out in Denver it is not only Mission Sunday but Mission Week that catches and holds the attention of Catholics.

We have before us a souvenir program—twenty-four pages and cover—of the *Fourth Annual Mission Week* held under the auspices of the Home and Foreign Mission Society, Diocese of Denver, and of the Colorado Conference of the Catholic Students' Mission Crusade. It is a joy to note the general interest and the varied activities.

Few persons today know that a vast region of six million square kilometers in the heart of Asia is forbidden territory for Christian missionaries. *Fides Service* reports that Kukunor, Bhaatan, and Afghanistan are among the nations which object to the presence of any foreigner. Afghanistan is at present torn by internal revolt because an attempt has been made to lower the barriers. In past years Mohammedans have succeeded in removing every vestige of Christianity from districts which have had no contact with other nations.

Visitors to Rome will hereafter find a special point of interest in the Lateran Palace where the historic agreement between the government of Italy and the Papal Secretary of State took place. Here, too, they will find mission-land treasures that were transferred from the great exhibit of 1925, and arranged in permanent form at the Lateran.

In preparation for an examination of these treasures, we suggest the reading of *The Vatican Mission Exposition*, copies of which may be secured at Maryknoll.

**The Novenas at the Maryknoll Sisters' Chapels are continuous, and requests for a share in these prayers come in daily. Any one desiring special prayers may write directly to Rev. Mother Mary Joseph, Maryknoll Convent, Maryknoll, N. Y.**



(Photo from Fr. Tibesar)

OLD FRIENDS UNITED AT DAIREN, MANCHURIA, WITH THE MARYKNOLL INCUMBENT, FR. TIBESAR

*The central figure in this photograph is that of Archbishop Giardini, Apostolic Delegate to Japan and Korea, a native of Milan. At His Excellency's right is Fr. Manna, Superior General of the Pontifical Foreign Mission Society located on the outskirts of Milan*

### THEY SAY OF IT

I depend on THE FIELD AFAR for inspiration.—Oregon.

I enjoy THE FIELD AFAR, and shall never miss a copy through my own fault.—N. Y.

An excellent magazine full of literary charm as well as inspiration.—N. Y.

I wish to end the old year right, so I renew my subscription to THE FIELD AFAR, the best magazine one could find.—N. Y.

Enclosed you will find my subscription renewal. All in our house enjoy THE FIELD AFAR. We wish it would come oftener.—Ill.

Enclosed find my subscription to THE FIELD AFAR for six years. My subscription ran out in September, and I simply cannot be without it.—N. Y.

Just a mite, but I hope it will help some. Hasn't the work grown and prospered! I have followed THE FIELD AFAR since the early days, so I can see its development.—Mass.

Enclosed dollar is for the renewal of THE FIELD AFAR. Thank you very much for reminding me that my subscription lapsed. I never want to be without your splendid magazine.—N. J.

Indeed I don't want my stencil taken out of the file. I enjoy THE FIELD AFAR too much to miss even a single copy. I only wish I could do more to help you.—N. Y.

I am sorry for the delay in renewing my subscription, and I hope this month's issue will come as usual. We simply cannot do without THE FIELD AFAR—and "I don't mean maybe".—Calif.

Don't take my stencil from your file. Though not of the Catholic Faith, I derive much enjoyment and profit in reading of your work in China and the Far East. I love the humor and courage with which you face difficulties.—N. Y.

In the course of one of his talks during the Novena of Grace, Fr. — said that the reading of a book might be an actual grace. Reading THE FIELD AFAR certainly inspires one with the desire to assist the Maryknollers to spread our wonderful Faith.—Wisc.

I thought I missed something this month, and finally it dawned on me that I had failed to renew my subscription to your valued magazine. I certainly enjoy it, usually read it from cover to cover. Several of my Protestant friends enjoy it as much as I do.—N. J.

**PRAY FOR MISSIONERS**

## HOLY WEEK IN MACAO

**D**URING Holy Week a year ago, a group of Maryknollers studying at the language school in Kongmoon visited Macao and enjoyed the hospitality of Bishop Costa Nunes. In this old and well-established mission center the Holy Week services were carried out in detail, and our young priests wrote enthusiastic descriptions to the Home Knoll.

It is a privilege to be participating in the Holy Week services as they are observed by the Bishop and his Canons. The Tenebrae was chanted in true Gregorian form, even the Lamentations being sung by the seminarians.

On the afternoon of Holy Thursday, the Bishop followed an old custom, and gathered about him ten poor beggars whose feet he washed and to whom he gave food and assistance. In the evening, after Tenebrae, we accompanied His Lordship on a visitation of the five churches in Macao. We went on foot, thus observing another old custom.

On Good Friday a procession re-enacted the funeral and burial of Jesus. A life-size figure of Our Lord was placed in a coffin and carried through the streets. Close behind were statues of Our Blessed Mother and St. John.

Easter Sunday morning the procession of the Blessed Sacrament was a triumph, and the devotion of the people, an inspiration. The attending guard was visible proof that the gospel has been preached to many nations. There were Indians, almost fierce looking; colored soldiers from Africa, tall and glistening; regular Portuguese army men, fine red-faced fellows, many of whom could pass as members of the old Sixty-ninth. All were dignified and reverent as their Risen Saviour was carried by.

**Do you like to know the thoughts of great men?**

We have recorded those of three young men who only a few decades ago made the supreme sacrifice of martyrdom for God.

**THOUGHTS FROM MODERN MARTYRS**

Now Sixty Cents, Postpaid.

## Along the Mission Line

**SOUTH CHINA**  
**Yeungkong**  
(Fr. McDermott)

**Y**ESTERDAY was an unusual day in Yeungkong. The first automobile came to town. Yes, it is a Ford; what is more, it is like some of the Fords we have had on the Knoll—a 1915 model. Within a year or so the roads to Kochow, Chiklung and other places will be ready for travel, then Yeungkong will have plenty automobiles and chauffeurs. It was amusing for me to stand at the gate yesterday, and see the crowds hurrying to view the famous machine. But I did not stay outside long, because I discovered I was holding up traffic. When the crowds caught sight of me they forgot the Ford.

place. This old lady, made a child of the Church, was happy in anticipation of meeting her Maker. A group of old Christians gathered about her saying the rosary devoutly. Though old and poor, abandoned by her own, this soul was receiving every attention Holy Church can give. Surely a missionary feels the joys of the apostolate when he attends a death-bed.

**Tungchen**  
(Fr. Tierney)

**A**T last I have reached the open field of mission life, and it feels good to be on the job. On the way down from Kochow I had my first horseback ride in fifteen years, so after two hours I was glad when the horse insisted on



(Photo from Fr. Francis Connors)

## EASTER SUNDAY MORNING IN MACAO

*Macao is not many hours distant from Hong Kong and is visited frequently by Maryknollers who pass through to take passage for their own districts. The Bishop of Macao and his priests have been most kind and helpful ever since the arrival of the first American missionaries*

Last week I was alone here; it was my first experience, and a good one. I was forced to converse a lot in Chinese, and the little odds and ends that came up for my attention gave me food for thought.

I had my first Extreme Unction case. One of our old grandmothers became very ill. I anointed her, and gave her the last rites of the Church; and I am sure that many an American priest would have been happy to be in my

turning into a house which proved to be a transfer point.

Chinese horses merit their reputation of being sure-footed. The roads are, in some places, not much more than a foot wide, and they wind over many small rivers where there is but a single stone, perhaps five feet in length, for a bridge. The horse must creep over this, and he does. Other rivers are too wide for such a bridge, and the steed must walk across these while the rider

**READ MARYKNOLL BOOKS**



prays there are no holes in the bottom. In other places the path circles the hills where a little slip would mean a big slide. But the horse knows his ground, and there are rarely accidents.

Tungchen is well established, and to me the people seem more simple and unaffected than those I have met nearer civilization. The chapel is fine, and the compound attractive. Fr. O'Melia has a good catechist who sees that most of his charges come to chapel for their prayers.

A couple of girls who hope to join the native Sisters someday come twice daily to chapel, and each time they ring the bell so that the pastor will know they are around. So, between bells ringing and people praying aloud and in common, the compound sounds more like a religious community in choir all day than it does like a distant mission station in interior China.

Koon Yick  
(Fr. Cairns)

**T**SO KONG is a poor little village of mud houses with a few brick dwellings for variety's sake. But mud houses can make happy homes. Some of the families are, I dare say, the happiest in the world. Like Sir Galahad they can say: "My strength is as the strength of ten because my heart is pure."

And it is these pure-souled, mud-housed people who realize what our Faith means. They treat the priests and catechists with reverence, devotion, and love. Not satisfied with giving us the *de luxe* room in the best house in the village (which was not so good, but was the best they had) poor as they are, they bought us a house of our own! It's mud-made, floorless, damp, dark, dank—but it's HOME. I slept there last night, and offered Mass on a table near my bed this morning.

The faithful are few, but *very* faith-

#### AMONG THE BEST

"The biographies published by Maryknoll are among the best modern contributions to missionary literature. . . . These books have a perennial interest and it is worthwhile to call them to the attention of our readers from time to time."

—A Director of Mission-Aid



THE MISSION COMPOUND AT TUNGCHEN

*The chapel and house were built when Maryknollers took possession, but substantial repairs and changes have been made since then*

ful. I had eight confessions and Communions this morning.

The coming of Jesus Christ upon the altar in that mud-hut a few hours ago was in many respects like His first coming at Bethlehem. Our rough table was crude as the manger, and the few worshippers were like the simple shepherd adorers.

#### Kaying

(Fr. Downs)

**D**URING my return trip from Chongpu in September, I had a rather amusing time on the sampan.

Ordinarily this river trip takes but one day and a half, but it took me three and a half to get down because of low water, and I had to be resigned to the inevitable. One day on the boat, as I was squatting on the floor manipulating my chopsticks and attacking a bowl of rice, the boatmen sat around and curiously watched the foreigner. I caught snatches of their conversation.

"Hasn't he got a big nose?" asked one.

"Yes," replied a fellow-passenger with whom I had been chatting pre-

(Continued on page 115)



(Photo from Fr. Lane)

FR. LANE TAKES A SMILE AT HIS OLD FRIENDS

*His veteran parishioner, a certain Mr. Wang who is only eighty-four years old, walked forty li in order to make his Easter duty*

**PLEASE RENEW PROMPTLY**

## THE FIELD AFAR

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with all subscriptions)*

**TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD**

**R**ISE! you that mourn as if there were no hope; you that sit in darkness as if there were no light. Christ has conquered death; He has risen as He said He would. Death is no more; and if I live now in Christ, I shall live in Him for all eternity.

**J**OY filled Catholic hearts when the good tidings were flashed across oceans and continents that Italy and the Vatican had been reconciled, and that the Father of Christendom could feel once more the freedom of his sublime office. Happy we who have lived to see this day! Long live the Pope and King!

**T**HE liturgy of the Church, so inspiring to well trained souls, has its strong appeal in the Orient, and missionaries who are in a position to carry out the ceremonies of ecclesiastical year readily find sympathetic and appreciative congregations. We call the attention of our readers to some simple references in this issue to Holy Week ceremonies on the mission fields.

Almost everyone reads while waiting to see the doctor or the dentist. Catholic physicians and dentists are in a position to render real service to the mission cause by placing *The Field Afar* on the waiting room table.

**M**ORE than once the Maryknoll mission of Wuchow has been referred to as one of the most difficult and unyielding in China.

Naturally, interested friends are asking if there is any movement in the Wuchow section. Elsewhere in this issue we give a summary of the report sent by Fr. Meyer, the Maryknoll Superior. The report will not thrill, but it will edify, and it is encouraging.

**I**T was in 1497 that Vasco da Gama rounded the Cape of Good Hope, and thus opened a way to Asia long closed to Europeans because of the barring of the overland route by the Saracens.

The departure day of Francis Xavier for the missions was April 7, 1541, fifty years later—his own thirty-fifth birthday, as it happened.

Fifty years are as a day in God's sight. Let us take heart. If Providence could wait this long before sending Xavier, there is yet time—and hope—for us. It is never too late in mission work.

Instead of worrying about that, let us rather spend our energy in doing all we can now that we are finally launched.

Is *The Field Afar* in your church bookrack? The interest of many in the mission cause has been due to just such a casual introduction to our magazine.

**A**LREADY we are looking forward to the preparation of another group of outgoing missionaries, priests and Brothers. We hope to send ten, but are not certain that we can spare so many this fall. However, there will be at least eight, and we shall be pleased to have any one of them sponsored. So far the charity of friends has never failed to "put across" every Maryknoll missionary assigned to the field. The cost of preparation, outfit, and travel runs to five hundred dollars. Last year the Pontifical Society for the Propagation of the Faith allowed us one hundred dollars for each, thus reducing the outlay to four hundred dollars.

The Junior pages in *The Field Afar* are popular with boys and girls. They present mission information in interesting ways.

**T**HE hope of tomorrow lies in the youth of today. Center your activities on the young." This is the advice given frequently by Pope Pius XI. And since our present Holy Father will go down in history as a great Pope of the missions, we can understand his desire to see the seed of mission interest planted in the youthful hearts of this generation.

THE *FIELD AFAR* would gladly help to meet this need. It has already done so in a way very limited but satisfying so far as it has gone. Could it find an entrance into even one out of every seven schools in the United States, we are certain that with God's grace striking results would follow.

**O**NE result of the presidential election experience of 1928 was the awakening of many American Catholics to the fact that their religion is utterly misunderstood, and their Church apparently hated. Certainly the Church is misunderstood, and the fault frequently lies not so much with non-Catholics who have been reared in ignorance of the true Church but with Catholics who have lost opportunities to offer to non-Catholics spoken or printed explanations of their Faith.

And although it is quite certain that the Church is hated by certain devil-possessed souls, we believe that such souls are comparatively rare, and that what is hated is what so many non-Catholics believe the Church to be.

The time is fully ripe for Catholics to spread a knowledge of their Faith not only abroad but in the homeland—in their own shops, and offices, and on their own streets.

The *Field Afar* livens the classroom. It adds new interest to geography, and suggests inspiring themes for English composition.

**PROMOTE OUR LORD'S INTERESTS**

Placing *The Field Afar* in the hands of young men and young women may mean the inspiration of a foreign mission vocation.

NOTHING has heartened the Directors of Maryknoll more than the pronounced and ever-growing coöperation of our Sisterhoods. These are now registered along the line from coast to coast, and represent an enviable proportion of the numerous congregations laboring in this country.

Sisters are the mission hope of the future. They touch daily the chords of young Catholic hearts, and bring from them hymns that tell of quickened love for God and for souls that He would save.

To the influence of our American Sisters, we of Maryknoll can today trace more than a score of the vocations that have presented themselves at our door; and most of these seeds have taken root, have blossomed, and have been transplanted across the ocean.

A blessing on these Sisters, the instruments of God in the salvation of souls! Theirs is a sublime privilege, and they are making good use of it.

BEFORE the first month of the present year had elapsed, a cable from Rome announced the canonical erection of the third Maryknoll Mission Unit—the Prefecture Apostolic of Kaying.

Kongmoon in South China; Peng Yang in Korea; and now, Kaying, also in South China! These are the special responsibilities which have been placed upon Maryknollers by the Holy Father, acting through the Sacred Congregation of Propaganda.

Maryknoll, mindful of youth and other limitations, has accepted each in turn, grateful for the confidence of Superiors and strong in the belief that God will continue His blessings in generous meas-

The pages of *The Field Afar* inform our Circle members of the many mission undertakings made possible by their generosity.



RABBONI!

ure to this young Society if its members prove themselves worthy of His bounty.

While we ask friends of Maryknoll to share our appreciation of favors that point to apparent success, we urge them not to fail us in prayer, that what seems virile may with advancing years prove to be so.

WE hope, as we believe, that a growing number of our readers follow the activities of the National Catholic Welfare Conference which succeeded the National Catholic War Council, and which has already accomplished so much good.

Maryknoll has more than once benefited by advice secured from the reliable sources of information available to the Executive Department, and is frequently mentioned in the valuable news sheet provided by the Press Department. Aside, however, from our own experience, we are certain that individual Catholics who become interested in this great organization of the Church in the United States will gain by contact with it.

His Holiness, Pope Pius XI, wrote words of strong recommen-

dation of the National Catholic Welfare Conference in his letter of August, 1927, and praised Cardinals, Archbishops, and Bishops for the results achieved.

THERE was an eclipse of the sun on Calvary's sad day. The angels of the Passion saw the earth darken, and the tabernacle veil rent to mark the death of the Crucified Savior.

And annually there is another eclipse. As Good Friday morn approaches while the earth revolves, throughout the chapels of the world the sanctuary lamps are one by one extinguished, and empty tabernacles shown.

No longer on one Calvary, but from the rising of the sun to its setting, the altar of our God in every land is for the time empty and desolate. The chastening throb of pain within the breast of every Christian, whether black or yellow or white, in the thought echoed from St. Paul, "He died for me", makes us realize in our common shame the bond of unity of brotherhood.

Then the dawn of Easter tells the glorious beginning of a new era of the reign of God, the beginning of a greater revelation of the world-wide extent of Christ's reign; an era of a Church not standing still but sent by divine commission throughout the world.

The angels cry, "The Lord is Risen." The Lord of the world is risen to begin His reign on earth; and one by one the majestic churches of the West and the ruder chapels of the East experience the joy of a Risen Lord dwelling in them. The relighting of the far-flung sanctuary lamps are a striking proof of the unity of faith and practice of the Universal Church.

There is someone in every Catholic home who would be interested in *The Field Afar*. Give the members of your household the opportunity to get in touch with the Catholic foreign mission movement in the United States.

MISSIONS NEED SCHOOLS



# Our New Prefecture

By Fr. Francis Ford,

Maryknoll's Hakka Mission has been moved into the Kaying Prefecture. We will report on this before the next issue, which is to be published.



(Photo from Fr. O'Brien)

THE SHOP MISSION IN KAYING  
Fr. Ford lives here so as to be in closer contact with inquirers

A RECENT telegram from Rome has announced the erection of the Maryknoll Hakka Mission into the Kaying Prefecture, thereby making it an ecclesiastical entity. The new Prefecture lies in the northeast corner of Kwangtung, with Fukien province to the east and Kiangsi to the north; directly south is the Swatow Vicariate of which Kaying once formed a part.

The Kaying Prefecture has nine

cities: Kaying, Taipu, Chenping, Pingyun, Hingning, Chonglok, Lungchun, Hoping, and Linping. Besides the cities there are one hundred and seventy-eight towns, and several thousand villages. The population, according to the latest Post Office estimate, is 2,624,835. There are fifty-eight Lutheran and Baptist missionaries in nine centers; they have a hospital and at least five high schools.

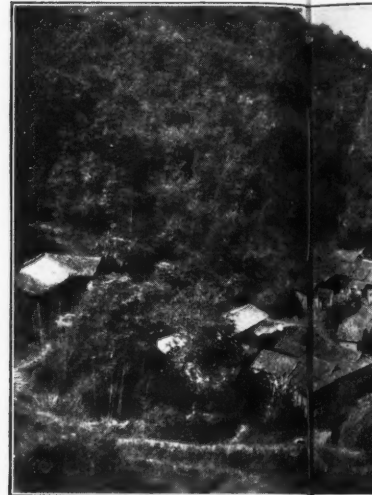
The Catholic population of the prefecture is approximately sixty-five hundred souls. Through emigration the light of the true Faith was brought to this region; the first Catholics were returned emigrants from Siam and Saigon who, after their baptism in 1844, returned home to convert their relatives. In 1849 the first priest preached in this district, though it is probable that the Jesuits, passing from Macao to the north in the earlier centuries, baptized a few converts.

The first missionary settled near Kaying, the present center of the prefecture. It is a city of forty thousand souls, and lies on the Mui River, fairly central to the whole district. It is less a business center than are other cities of the region, but it is the cultural capital of the Hakka speaking race. Within the city are six high

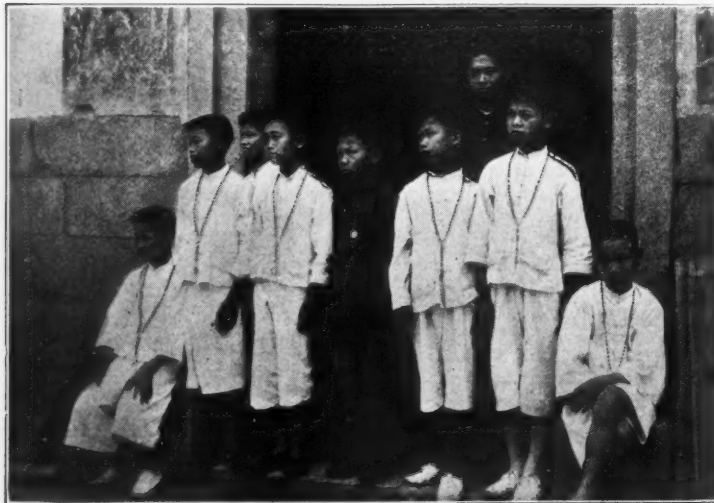
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12



A MOUNTAIN VILLAGE IN THE NEW MISSION DISTRICT  
One half of this village is Christian; the other half is still heathen, with its superstitions and joint Christ



(Photo from Fr. Gleason)

A group of boys recently baptized at Chong Pu

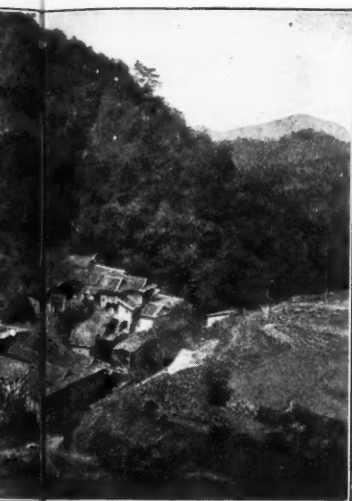


REFLECTIONS NEAR THE MISSION

# ure Apostolic—Kaying

Francis, Ford, A.F.M.

mission has been erected by Rome  
fectu. We may receive word,  
who is to be the new Prefect.



(Photo from Fr. Malone)

AGE THE NEW PREFECTURE  
s Chian; the other half has given up  
joins Christians in prayers



(Photo from Fr. O'Brien)

THE MISSION GATE IN KAYING



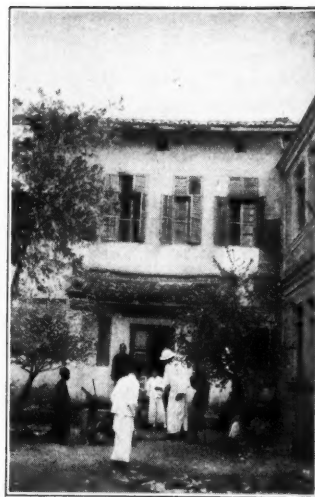
schools and the beginning of an American Baptist University, besides a German Lutheran hospital.

The Paris Foreign Mission Society has labored in the Hakka mission since 1849, and under Bishop Rayssac of Swatow has succeeded in establishing the Church on a firm basis. Bishop Rayssac generously turned over to the Maryknollers five well-equipped parishes, and five others less built up, also thirty-seven small chapels at advantageous points. The educational activities of the region consisted of eleven schools with two hundred and sixty-four students, the beginning of a novitiate for six young women who aspired to the religious life, and a seminary with three students for the priesthood.

On October 4, 1925, the feast of St. Francis of Assisi, the first Maryknollers entered this field to begin work. They were Frs. Drought, Gleason, and Ford from the Kongmoon Vicariate, and Frs. Malone and O'Mara, newly ordained, from Maryknoll.

## The First Year—

During the first year a beginning was made of a preparatory seminary with seven students. There were 169 Baptisms of which 33 were adult, 13,709 confessions, 26,386 Holy Communions of which 2,280 were annual Com-



(Photo from Fr. O'Brien)

THE KAYING PRO-SEMINARY  
This now serve other purposes as a new seminary has been built

munions, and 31 marriages blessed. Repairs to the chapels and rectories during the first year came to \$1,876; the salaries of teachers and the board of the seminarians amounted to \$1,556; while catechists and travel totaled \$930. Bishop Rayssac left at the mission some funds amounting to about \$2,000. During the year we received gifts from America totaling \$450, and Maryknoll donated the balance needed to cover our expenses.



(Photo from Fr. Malone)

A typical family group in the Hakka Hills

**The Second Year—**

The second year of the struggling mission recorded an increase of five Maryknoll priests and two Maryknoll Brothers, in addition to the loan of a Chinese priest, Fr. Lin, from Swatow, and the ordination of our first seminarian, Fr. Paul Hon. The seminarians increased to twenty (beside ten probationers). The close of the year saw the rough completion of the permanent preparatory seminary as well as the erection of a convent. An urgent need was also met by the publication of our first Hakka language book. Eight young men were sent to the Catholic University of Peking and to the Jesuit Normal School at Siccawei, Shanghai; on graduation they will become teachers in our schools. Three more young women joined the band of aspirants for the religious life.

The main items of expense during the year amounted to \$8,778; of this sum \$3,800 went toward the building of the seminary, \$1,700 to the convent, and \$575 for repairs; the balance was spent for seminarians and catechists. Gifts amounting to \$5,000 were designated for the seminary and convent, the Society for the Propagation of the Faith sent us \$405, and Maryknoll again made up the balance.

**In 1928—**

The year of grace 1928 passed with freedom from any serious sickness among the missionaries, or epidemics among the Chinese flock; with peace within our borders and but slight inconvenience from military occupation of some chapels; with a marked improvement in the attitude toward foreigners, and a consequent reaction on mission activities; and with bills paid, though with expenses somewhat restricted. For all of this we must record our thanks to God.

If you wish to push one of our Burses over the top, we can supply you with a convenient means. Send for sample Burse cards.

Among material improvements were the rough completion of the temporary headquarters which later will form part of the Seminary, and the finishing of the new convent building at Siao-lok. We also restored three chapels, three rectories, and three schools.

New missionary efforts were the staffing of the parishes of Shakchin and Chongpu, for many years without resident pastors; the opening of a rented shop with a chapel attached in Kaying City as the residence of the Superior, arranging for Sunday Mass at an out-station of Siao-lok; and the opening at Kaying and Siao-lok of two public reading rooms for pagans. These rooms will be stocked with Catholic and profane literature, and will be under the direction of a catechist.

**Bettered Schools—Dispensaries—**

All, except one of our boys' schools, are up to the Government standard, and follow its curriculum as higher elementary schools. Each year sees a small group of graduates who must enter the public high schools for lack of a Catholic one. This year for the first time the number of graduates was large enough to compel action, and we intend to add one year of high school to several of our lower schools in order to take care of our Catholic boys. For the Catholic students at the Government higher schools at Kaying we have already provided in a rented house a dormitory on a small scale. This will insure the attendance of the boys at Mass, and the supervision of their recreation.

Medical work is still limited to small dispensaries of first aid treatment. Though there is an opening for a hospital, the initial outlay is prohibitive. Asylums also are absent, and they are not needed at present in this prefecture.

Our staffed missions provided several aspirants for the seminary and convent; they also recorded a gratifying increase in the number of converts and catechumens.

**The Outlook Promising—**

With the arrival of two new priests, and the experience acquired by the older missionaries, the prefecture has arrived at a stage permitting development to a much greater degree. Fully a dozen new schools are needed, and our catechists and teachers are far fewer than normal. Three of our old missions are not yet staffed, and several new ones are not yet begun because of lack of funds. We have purposely refrained from asking for larger sums in the past, and have cautiously limited our work to bare necessities that we might test our real needs; but now we can say with deep conviction that we are actually in want.

As a young mission dependent largely on the homeland, we have been obliged to work from month to month, relying on God to supply benefactors to meet our expenses as they come. It is, of course, only the life of the early Church and of the Apostles repeated in our time, and we are truly happy in the privilege of sharing in it. But the charity of Christ constrains us to reach out toward the building up of a firmer foundation in this region, and now even essentials are lacking.

If we could place our religion within reach of the pagans; if we could but spread out our influence so that there were a missionary for every hundred thousand pagans, each with a school to provide vocations for our seminary and convents, the future of the Catholic Church in this region would be brighter. It may take a quarter of a century to accomplish this bare minimum—it will take at least one hundred thousand dollars; but time and money are in God's Hands, and He will arm and equip the missionaries as they come. Maryknoll and our seminary will provide priests; God's benefactors will send the means.

Gather the jewelry junk—broken bits of silver and gold—put them into a small cardboard box and send them along.



## ALONG THE MISSION LINE

(Continued from page 109)

vously, "all foreigners have big noses. That's what distinguishes them from the Chinese."

"He is not very accustomed to chopsticks," continued the first speaker.

"No," said my fellow-passenger, "foreigners use knives and spoons."

At that juncture I chimed in with, "and forks also".

"Oh, he can speak Chinese," remarked the first speaker.

"Yes, a little."

After that the conversation was in such a low tone that I could not catch what was said, though I was asked whether I was an Englishman or an American, and whether the English and American languages are the same.

In the course of the afternoon when I began to shave, my safety razor, soap, and brush were objects of great curiosity; and I had not finished very long when my fellow-passenger wanted to borrow my shaving soap in order to wash his clothes. That shows how friendly we had become.

One evening at dusk I sat out on the deck of the sampan and chatted with some of the passengers and crew. The topics of conversation ranged from the Indian policemen at Hong Kong to the teachings of the Church, and all my listeners were very much amused when I told them that Catholic priests never marry.

"What," one said, "you are so old and haven't got a wife yet? Don't you want to buy one?" They could not quite get over that.

## Wuchow

(Fr. Kiernan)

ONE of my latest surprises is a boy about seventeen born in Macao of pagan parents. He was educated for a time by the Salesians, and, much against the wishes of his family, embraced the Faith. After the death of his father, his mother brought him to Wuchow to live with relatives. Although his home was within one hundred yards of the mission he did not know of its existence owing to the fact that there was no resident priest.

Recently he saw a bearded man walking through the city. He thought the stranger might be a priest, but feared

to inquire; so he decided to follow him, feeling sure that if the man were a missionary he would eventually return to the Catholic compound.

The French priest noticed that he was being followed, but thought it simply an instance of natural Chinese curiosity. When finally he turned in at the mission, the boy, delighted to see the sign over the gate, *Tin Chue Tong* (Catholic Church), put aside his bashfulness, and greeted the priest. The missionary answered in an almost unintelligible dialect; he spoke southern Mandarin, and the boy, Cantonese.

When the lad learned that the missionary was only passing through the city, he was keenly disappointed until a few days later, when I put in my appearance. I assured him I was ready to remain at Wuchow for a while at least, and he regained his good cheer. He has all but lived at the mission ever since, has begun to instruct me in the language, and has been, in many ways, a big help to me.

## MANCHURIA

Fushun

(Fr. Mullen)

I HAVE just returned from a trip to a poor mining hamlet where I said Mass for the little flock, and had my first real mission experience.

As dawn was breaking the boy and I started on foot; there are some places where a mule cannot go, and Nan San is one of them. We reached the little group of mud huts about eight o'clock, and followed tiny paths in and out until we came to the house which was to serve as chapel. Things had been put in order in this tiny hut with dirt floor and newspaper covered walls; dirty cloths concealed unsightly objects, and an immaculate cloth was laid over a board set on a box—the altar.

The Christians gathered as the news of my arrival spread. Women and children knelt on the *kong*; the men and boys, on the floor. The candle glows and the faint light which came through the paper-paned window were hardly enough to read by, but thirty-two Christians devoutly heard Mass, and fourteen received Holy Communion. Many thoughts flooded my mind as I offered the Holy Sacrifice—thoughts of the Catacombs, among

others. Mass and thanksgiving prayers over, all asked for the Father's blessing, and a few men and boys came for a special blessing before they left for their work in a near-by mine.

After watching me eat a Chinese breakfast served in native style from a tray which rested on my knees as I sat on the *kong*—a performance which gave both the Christians and their spiritual Father much amusement—they brought the sick and injured. First aid was given, medicine promised, suggestions for treatment offered; then finally, it was time to start toward home.

As I reached the foot of the slope, I glanced back before turning the bend in the path; the Christians were gathered, waving their farewells and their "God keep you, Father". I can assure you my heart treasures a happy memory of my visit to Nan San. How beautifully simple and strong is the faith of these poorest of God's poor!

## KOREA

Heljo

(Fr. Swift)

HERE we are at Minato machi (Port Street), a fine site, with the Daido just beside us flowing gently down to Chinnampo. The sight of the river makes dreams for us, and someone visions a craft named *Maryknoll* or perhaps *Stella Matutina* skipping over the water, connecting us with the port at Chinnampo, and giving us direct communication with the commercial world. We shall see. Looking ahead to the material needs of the missions we must keep apace, and the procurator sees himself as pilot of the craft donated by some yachtsman who may read these suggestive lines.

Fr. Cleary has his little room upstairs. It serves as chancery and publication office. When the chancellor has dispatched his official business, he and the scribe, John Chang, may be seen deeply engaged in literary pursuits; for to them has fallen the duty of translating into Korean, or composing in this language, works on doctrinal and other subjects, and refutations of slanders old and new against the Church. Mr. Chang is well into one of Fr. Scott's pamphlets which will herald our apostolate of the press.

## ADOPT A MARYKNOLLER



## A KOREAN KORNER

**S**LOWLY, but we believe surely, American Catholic missionaries in Korea are making an impression on the natives. We must admit, however, that humanly speaking they start with a handicap in that they have started late. The casual visitor to a city like Peng Yang will easily realize this as he passes fine buildings solidly and expensively constructed by our separated brethren.

When the Maryknoll Superior last visited Shingishu, the Korean border town opposite Manchuria, Fr. Byrne's flock received him in a small collection of Korean huts reached by an alley. These huts, all inadequate, served the double purpose of a priest's house and a chapel. That was in 1926.

A few months ago Bishop Dunn of New York with several com-

panions followed the trail from Hong Kong through Manchuria, Korea, and Japan. At Shingishu the Bishop and his friends had visible evidence, as the photo on this page will indicate, that things are developing in the Maryknoll Korean Mission.

A friend of Fr. Cleary's wrote him lately as follows:

Dear Esquire:

I was very sorry that I could not see you when I am leaving. As I got urgent telegram for engagement soon I gone up your place but I found out you were not there for retreat, and Fr. Duffy was out too, so I left some words to our Catholic man to tell you about my short departure and I came up here the next day.

I am anxiously hoping you are in a good healthy and your mission work is getting progress day by day in our Holy God's favour and it be much obliged if you send me the credentials for the sacraments.

Yours truly.

## NATIVE SEMINARIANS

The new Chinese bishops have already given striking proof of what a native hierarchy, placed over a native clergy, will accomplish for the Church in China.

Foreign missionaries in that great land are seeking to emphasize above all else the development of the native clergy, and Maryknoll priests are most anxious to comply with the wishes of His Holiness Pope Pius XI in this regard.

For the yearly maintenance of a native seminarian in the Maryknoll Missions of China the sum of one hundred dollars is required. The Maryknoll missionaries rely on Catholics in the homeland for support of this most vital need of the church in the Orient. In Korea where living expenses are higher one hundred and fifty dollars are needed.



DISTINGUISHED VISITORS AT SHINGISHU ON THE MANCHURIAN LINE

*Note our friends from right to left as we face the picture: Rev. Joseph Cushman, pastor of St. Joseph's Church, New York City; Rt. Rev. John J. Dunn, D.D., Auxiliary Bishop of New York; Monsignor Byrne; Fr. Thomas McDonnell, New York Diocesan Director of the Propagation of the Faith Society; Fr. Petipren, Maryknoller stationed at Shingishu. Guess the others*

# THE MARYKNOLL JUNIOR LEAGUE

## JOHNNY IN KOREA

"ALL set?"

"O-K, Johnny; let's go."

"Good-bye, Hawaii—Hello, Korea!"

The powerful aeroplane motor made a deafening roar as the propeller began to spin, and the *Bluegown* rose lightly over the ground.

"Look out for that pineapple field, Johnny. We would do some damage if the plane ran into those plants."

Father Chin and Johnny Junior were at Seattle when we saw them last. After that they visited the Maryknoll Procure at San Francisco and stayed for a few days at the Seminary at Los Altos where the boys make their preparatory studies for the Major Seminary at Maryknoll. Next they visited the old Franciscan mission of San Juan Bautista. Their last stop in the U. S. A. was the Japanese School at Los Angeles. Then they hopped off for Hawaii. They made the trip without mishap, and spent many days about the Islands visiting the schools conducted by the Maryknoll Sisters. Now, they were off for Korea.

"Just look at that surf," cried Johnny as they were passing over the shore. The waves were breaking high on the beach. "It makes me feel poetic—

*With roaring and rumbling and rolling  
and tumbling  
The waves play leap-frog—and—"*

"Oh, Johnny, I think you ought to save your poems and write a book; you have too many of them."

"I can't help it. Those waves thrill me and make me excited."

"Well, don't get excited or you will be driving the plane into the ocean and we won't spend Easter morning in Korea. Just be calm and collected."

"We'll be calm if we hit those rocks. We'll be collected, too—in a basket."

Many hours later the little blue plane was flying high over the Island Empire of Japan. The travellers' destination came in sight.

"Why is Korea called the *Hermit Kingdom*, Father?"

"At one time the Koreans did not want any foreigners coming into their country. They wished to be left alone,



KIM WAS THE FIRST TO HAIL  
THE *BLUE GOWN* WHEN IT  
LANDED IN KOREA

## KIM REJOICES

*Often and often I'm wondering,  
Dear little friends in the U. S. A.  
What are you thinking about right  
now?  
What are you doing the live long  
day?*

*All of the earth and the sea and  
sky  
Knows in its heart that it's Easter  
morn;  
Father from God has been telling me  
All our rejoicing is Heaven-  
born.*

*Father has come from the U. S. A.  
Yes, sir! he says that the live long  
day  
You keep a-dreaming of when you'll  
bring  
Easter's glad message Korea way!*

but in recent years the country has opened its doors to all."

"Notice all the little houses with the thatched roofs."

"Yes, Johnny, when some Irish missionaries saw this country they called it the Ireland of the East partly because of the houses and partly because of the strong faith of the people. Well, here we are at Yengyou. That brick building down there is the Maryknoll Mission. Let's drop down near it."

In a few minutes they were in the house shaking hands and meeting old acquaintances. Johnny was having the time of his life watching the people crawl on their hands and knees up and down the stairway in the priests' house. They didn't have such stairs in their own little dwellings, and they did not know how to use them. He smiled, too, when he saw the men in their long white dresses and hats that looked like sawed-off stove pipes.

He had an unusual experience in the afternoon when he went calling with the pastor. It was a warm day, and Johnny was wrapped up warmly. He wasn't seated in the parishioner's house very long when he became uncomfortable.

"Phew, it's hot!" he exclaimed.

The pastor burst out laughing and then showed Johnny the Korean's heating system. In the next room there was a fire burning. Passages or flues from the furnace led the heat under the floor, and thus heated the room.

"Well, I'll be sizzled!" Johnny exploded, "don't install that system at Maryknoll, Father. I'd feel like an egg in a frying pan."

**JUNIORS**, Father Chin and Johnny Junior are having so much fun flying around the world, don't you want to enjoy the trip, too? Here's how: draw a picture illustrating one of their adventures, Johnny and his plane over the ocean, or landing in the jungle, or doing a nose dive, or just missing a volcano, or whatever you imagine may have happened on their trip. Send your sketch to Father Chin by May first. The two best sketches will receive a prize.



*A pagan magician performs*



*Along the banks of the Yalu, Korea*

# THE MARYKNOLL JUNIOR LEAGUE

## PUZZLES AND ANSWERS

### 1. JUMBLED LETTERS

RPEE QEMTARTEU

Straighten out these letters and you will find the name of a missionary who brought the faith to the Indians of the Northwest. A University in Wisconsin is named after him.

### 2. HIDDEN NAME

*August in each year is the month when missionaries prepare to leave America.*

Look closely and you will find hidden here the name of a great missionary who brought the teachings of Christ to the people of England.

### 3. CODE PUZZLE

16-5-20-5-18

1-14-4

16-1-21-12

The names of two great missionaries, Maryknoll patrons.

### ANSWERS TO JANUARY PUZZLES

1—Please undertake and do not overlook the essays.

2—Hash

3—1840 miles from New York

Winner: Robert Drew, St. Charles' School, Bridgeport, Conn.

Only a few Juniors tried for the January puzzles. We hope that they are not too hard. We want all of you to try for a prize. Write and tell us how you like the puzzles.



*A Bouquet of Smiles for  
THE FIELD AFAR*

## A MISSIONER'S DESIRE

In the far-off lands, far, far away,  
A journey across the sea,

In the land where Christ was never known,

A missionary longs to be.

When a missionary leaves his native land,

His family and friends, they grieve;

But he hopes to meet them all again

In the land where none shall leave.

CHARLES BARRY

*A Maryknoll Junior*

## A HAPPY EASTER

### American Chinese

JOHNNY MCGUIRE, who hopes to be a missionary some day, wants to know if all the priests in the Wuchow mission are Chinese. He saw several Chinese names in Bamboo Leaves. No, Johnny, not even one is Chinese in spite of the names. Fr. Yeung is the Chinese name of Fr. Ruppert of Parker, South Dakota. Fr. Kei is the name adopted by Fr. Kiernan of Cortland, N. Y. Fr. Jones of Dowagiac, Mich., calls himself Fr. Tsoh; and Fr. Meyer of Stuart, Iowa, is known as Fr. Mah.

## PHOTO CONTEST

THE Juniors at Schenectady are always sending something. This time it was an idea. Do you see them here with THE FIELD AFAR in the center of the group? This is the idea.

All you Juniors get your cameras clicking and take a picture displaying THE FIELD AFAR.

Send as many pictures as you like. Be sure that THE FIELD AFAR is in each picture. Have them reach Father Chin by April 30.

PRIZES  
FOR THE BEST PHOTOS

## Juniors at Maryknoll

THE idea of "winter picnics" seems to have caught the fancy of Maryknoll's parochial school friends living near the Center.

The "picnickers" came by bus or train and after a brief visit at THE FIELD AFAR offices they assembled in Chi-Rho Chalet, where the Sisters supplied hot cocoa to accompany the box lunches.

Games followed, then a talk by a Maryknoll Father, and a trip to the Seminary. Weather permitting, there was a walk through the woods or a visit to the barnyard. A hot drink (soft) and a happy journey home completed the winter outing.

When your Class or Sodality is planning its annual outing, why not decide on Maryknoll as your destination? A Spring picnic on our hill top is even more enticing than a winter one. Just drop us a line letting us know when you would like to come and you will find all the Maryknoll family on hand to give you a warm welcome.

## Hungry?

A LITTLE girl with a kind heart wrote recently, to one of the missionaries: "I hope you don't have to go hungry often." No, the missionary generally has sufficient to eat even though it is not always "like mother used to make"; but he does get lonely sometimes. It means a lot to know that others are thinking of him and when he is tired and discouraged, the best tonic for him is a letter from the U. S. A.

## LOST LANTERNS CONTEST

Many Juniors found the Lost Lanterns in January. The following are the ten prize winners:

1—Germaine Bombardier, North Adams, Mass.

2—Margaret Reynolds, Bronx, N. Y.

3—Gerard Griffin, Portsmouth, N. H.

4—Thomas Brennan, Newark, N. J.

5—William Harrington, Brooklyn, N. Y.

6—John J. Grogan, Bridgeport, Conn.

7—Edward McManus, Rumford, R. I.

8—Charlotte Himmelberg, Beaver-ville, Ill.

9—James E. Flaherty, Dorchester, Mass.

10—Dorothy Ward, Norwich, Conn.

# THE MARYKNOLL JUNIOR LEAGUE

## DEAR JUNIORS:

You all know that as Maryknoll Juniors you have three duties. The first is prayer; pray for the missions every day. The second is sacrifice. The many Junior mite boxes in our mail show that you are faithful in making sacrifices. The third is to "boost" the missions, and this is our special work for April.

How are we going to "boost" the mission idea? There are many ways. Perhaps, you have a mission corner in your class room at school. Fix one up at home, too, and let your folks see what you are doing for the missions.

Another way is to read mission books. Tell your friends about the things you read and let them take your books. You will find many good articles on the missions in your Catholic weeklies. Read them and tell others to read them.

Do you know that every Friday evening at 6:45 a Maryknoller speaks from the Paulist Radio Station—WLWL? Juniors in the East will be able to hear these talks. Tell your friends about them and have them listen in.

Then, finally, there is The Field Afar full of interesting information which will help you to spread the mission idea. Show it to your friends. Ask them to take it every month.

These are a few ways to "boost" the missions, Juniors. If you have some other ways, be sure to write and tell me about them.

Begin today and keep *boosting*.  
Your friend in the missions,

*Father Chin*

P. S.—Happy Easter.

## OUR BANNER

Of all the packages that went out from Father Chin's office this month, none made him happier than the one he sent to the Juniors at Janesville, Wis. If you knew these Juniors as well as Father Chin and Johnny you wouldn't need three guesses to know that it contained the much coveted Maryknoll Junior League Banner.

These Juniors are old friends. All have been so active that after putting their heads together, Father Chin and Johnny decided they would have to award the Banner to the whole school. Encouraged by their teachers, the Sisters of Mercy, St. Patrick's Juniors have given a sterling example of mission zeal.

Have you a Maryknoll Poster in your class room?

## CHINESE LEARN CHINESE

Word  
for  
Bird

鳥

Present  
writing

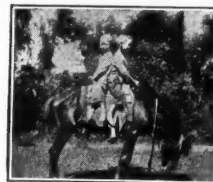
Pronounced  
Niao

鳥

Old  
writing

The old writing represents a  
bird with a long tail.

## JANUARY PICTURE CONTEST



"THE MARYKNOLL TWINS IN NEUTRAL"  
Title submitted by Margaret A. Nugent,  
East Providence, R. I.

There were many fine titles for the pony riders, and we are sorry that there is not space to print them all.

Juniors, don't miss page 120.

Tommy—"I joined the Bricklayers' Union last week."

Bill—"G'wan, you're too young; besides, you couldn't put two bricks together if you tried."

Tommy—"Z that so? Well, I laid two courses at the Venard College last week, and if you don't believe me write and ask Father Chin."



## FOLLOW THE DOTS

There is something in this picture about which Sally American is telling her Chinese cousin. If you want to find out what it is, take your pencil, start at figure No. 1, and follow the dots in their order, making a straight line between each pair of dots, till you reach the last one, No. 39



# PLAYTIME FOR CRUSADERS

(A Special Message for members of the Catholic Students' Mission Crusade)

Crusaders, the school year is almost over, and no doubt you have accomplished much. Letters have come in telling of serious mission study. Some of you have given stereopticon lectures of mission lands; others have read books or carried on some course of reading.

But now the pleasanter days of spring are here and it is hard to tie ourselves down to the more serious side of things. The longer days, the coming of the leaves and flowers, the approach of Commencement, entice our minds into lighter paths.

The Orient breathes a spirit in keeping with spring, with its mystery, its flowers, its colorful costumes. Why not consider giving an Oriental play? Perhaps you are preparing for Commencement or Class Day. Would it not be an attractive idea to give an Oriental play instead of a more commonplace Western one? Think of the beautiful setting, the graceful dances, and the alluring music that may be introduced.

Maryknoll can offer you a play suitable for almost every occasion. Read over the brief reviews of some of the plays offered. Some are suitable for young men and women in high school or college, some are shorter and may be given by grade students. Decide which fills your needs best and order from us.

## A MAY BLOSSOM

**A Japanese Playlet—In Four Acts  
For Seven Characters**

*Price, 25¢, Postpaid*

This Japanese maiden of the 20th Century thought it would be sweet to die for Christ. The exciting events of the play prove her a true descendent of the early Japanese martyrs.

## THE SPIRIT OF THE RIVER (Fengshui)

**An Oriental Play in Two Acts  
For Five Male Characters**

*Price, 35¢, Postpaid*

The far-reaching influence of a pledge of loyalty between a Chinese and his American benefactor is shown in the swiftly-moving action of this play. A bit of the dialogue follows:

"Who was the heaven-sent one?"

"He was from the great land beyond the sea, where all men have hands as white as the lily and faces as delicate and pink as the river flower at our door."

"You mean he was one of the foreign devils, who have invaded our beloved country and angered the spirits of our forefathers!"

"From a foreign country, yes, but not a devil. He was the right hand of the spirit of brotherly love, born in the month of the moon."

"Will the great fengshui bless the house of Quong for harboring a foreign devil?"

"Hush! No more! He is not a foreign devil. He comes from America, the land of my benefactor to whom I swore the loyalty of our family!"

## THE FEAST OF THE MOON An Oriental Play in Four Acts For Twelve Female Characters

*Price, 25¢, Postpaid*

The attempt of a Chinese maiden to evade her father's choice of a suitor, and a strange combination of circumstances bring about the action of the plot and her conversion:

"Silence! Let me speak—my mind must be relieved! Day after day and night after night, I have knelt before that shrine, offering prayers and burning incense to Confucius—but my prayers and entreaties are never answered. Now, I know not what to think or to whom to pray—I have lost all faith, and yet, there must be some good being who rules this universe."

"Is it not a woman's duty, dearest mistress, to accept the husband of her Father's choice? Man, only, is independent—woman must be patient and—"

"The moon is casting forth her first beams. In another week she will flood the sky with a globe of glory, and we shall celebrate the Moon festival. Once, I looked forward with happiness to this day, but now what dread and terror fills my heart as it approaches!"

## THE DRAGON CONQUERED A Chinese Playlet—In Two Acts For Fifteen Male Characters

*Price, 25¢, Postpaid*

Action centers in the exploits of the "Dragon", a bandit general, who is carving his way to the conquest of all China. The capture of an American missionary and the consequent struggle between the Dragon and his captive carry the play along with intense dramatic suspense to an altogether unexpected climax.

## THE HOME COMING A Chinese Playlet—In One Act For Nine Characters

*Price, 25¢, Postpaid*

What would you do if you were a little Chinese girl, brought up by the American Sisters to know and love the One True God, and your mother, a pagan, commanded you to worship at the shrine of Buddha? The HOME COMING shows how one little girl stood the crucial test.

## THE UNSEEN BOY A Mission Play—In One Act For Eleven Characters

*Price, 25¢, Postpaid*

A football game, some geography notes, and a strange dream. Put them together, and you have the plot of this unusual play.

## A HAPPY ENDING A Chinese Comedy—In One Act For Twelve or More Characters

*Price, 25¢, Postpaid*

What happened when Ma-Lei-A understudied the village idol and the near disaster to which it led, is told in this amusing comedy.

## The Gambler

(By Bishop Walsh of Kongmoon, China)



THE heart of Captain Rodriquez was kind, but his eyebrows were very bushy. As he sat at the head of the table he looked capable of almost anything but easy conversation. As a matter of fact his aspect did not belie him much, for with him as with many seafaring men the art of conversation consisted in volunteering copious remarks when he felt like it, and saying nothing at all when he didn't. To questions he was particularly impervious, and is it any wonder? The unintelligent remarks of landsmen passengers are indeed one of the trials of a seaman's life. Besides, in those days when Portugal was carving out an empire in the East a man had enough on his mind in trying to sail a brig safely through the Indian Seas without the additional burden of entertaining passengers.

The Captain found his new passenger a bit more trying than usual. Mr. Garcia was a cut above the rough freebooters who largely made up the sixteenth century passenger lists, and though Captain Rodriquez knew this it worried him very little. He had carried all sorts of passengers, from the Viceroy down, and he was little disposed to waste ceremony on Mr. Garcia whose remarks had already bored him.

"As I was saying, Captain, it's a pity really that we do not send out more representative men to these countries. I should surely hate to meet some of your passengers in a dark alley. Half of them would probably slit a man's gullet for a stiver. Why, even that priest on board is scarcely better than the rest. All he does is hobnob with the soldiers. Actually, I saw him gambling with them. Who is he, anyway? One expects more freedom out here than at home in Portugal, of course; but I must say that is carrying it a bit far. No wonder we are not converting the East very fast if we are sending out gamblers as missionaries."

Bushy eyebrows and a gruff voice turned to the speaker.

"I've carried him on a good many

trips, and we think he's a good sort. But you may be right. The Padre is surely a gambler. Keep your eye on him, and you'll see some high stakes. Good night!"

If Garcia was a bit nonplussed by this answer, it did not dull his critical faculties in the least, and the very next day he saw his opinion of the missionary confirmed. The soldiers were at their usual card game on the deck, and the priest could be observed, apparently one of the number. He did not really look much like a gambler. He was a Spaniard with a tall well-knit figure, a singularly open and sunny countenance, and dark eyes that now glowed, now melted, when closely seen. Yet he seemed quite at home among the soldiers, and they, as rough a lot as ever appeared on land or sea, apparently thought the world of him. The Padre was not playing, however, but was merely bantering with the crowd as the game went on. Strangely enough the usual profanity that marked the soldiers' play was absent.

Suddenly one of the players pushed back his chair and staggered to his feet. The game had gone against him. The

Padre followed him to the rail.

"How hard are you hit, old man?"

"I'm finished. I haven't got a kopeck. There's nothing left but to go over the side."

"Oh, it's not as bad as all that. It will probably do you good. I warned you. Your money is gone, but that is a good lesson for you," counseled the missionary. He could not understand the appearance of deep despair that had settled over the poor fellow.

"Padre, you don't understand. I lost all my own money last week. This is the commandant's money that he trusted me to take to the garrison at Malacca. I've lost the whole fifty reals."

This was bad, undoubtedly very bad—to have lost a sum of trust money, and a large sum at that. It would go hard with the unfortunate fellow at the end of the trip. It was a poser even for the Padre, but not for long.

"Wait here a moment, old man. I think I can help you. I'm something of a gambler myself."

It was not long before the missionary was back, and he had some gold pieces in his hands.

"Here we are. I've borrowed this

## PUTTING THE MISSIONER ACROSS



Arriving on Sancian Island

It is comparatively seldom that the native catechist bears the actual bodily weight of the missionary, but it may be said that, in a moral sense, he lifts the foreign priest over difficulties at every hour of the day.

There are the many pitfalls of the language; the countless instances where the missionary must be explained to the Christians and the Christians to the missionary; the numerous occasions where the catechist substitutes for the missionary who cannot be everywhere at once. In all these circumstances the native catechist is an able and ready helper. Where there are

few or no native priests, it is hard to see how the foreign missionary can dispense with the services of the native catechist.

The monthly wage of a native catechist in the Maryknoll Missions of China is fifteen dollars. In Korea, where living expenses are higher, a minimum salary of twenty dollars is required.

from a friend on the boat. Let's try our luck again. But first you've got to promise me two things: that if we win you will give up gambling, and that you will make your peace with God in the sacred tribunal. Is it a bargain?"

Incredulity chased despair off that rough countenance, and was followed in turn by beaming relief.

"Promise! Padre, I promise anything. Of course, I'll do what you say. If I can only get the money back to fulfill my trust, I'll never touch a card again."

The game was still in progress, and Mr. Garcia was still an interested spectator. This time he saw the missionary actually take the cards in his hands as the soldiers resumed play, and cut them for luck—or was it the sign of the cross that the graceful hand formed over them? The game went on, and the soldier appeared to be regaining his losses while the missionary stood by encouraging him. Mr. Garcia had seen enough by this time, and he turned away to reflect on the need of representative men; although if he had waited a bit longer he might have seen the Padre sternly order his friend from the game when he had recovered his misused funds.

Captain Rodriguez was in a more genial mood when Mr. Garcia met him the next day. Small wonder, for his anxious navigation through practically uncharted seas was successfully over, and the ship was about to cast anchor at Malacca.

"Come ashore with me, Mr. Garcia," invited the bluff old man. "You've never been out East before. Come along with me to the quay, and you will have no trouble getting settled somewhere."

Most of the passengers had already gone ashore by the time Captain Rod-

**Boys who feel stirring within them an impulse to carry the Word of God to foreign lands and strange peoples are invited to write to Maryknoll. Such boys should be ready for high school, or have already entered upon a high school or college course.**

Letters may be addressed to the Very Rev. Superior, Maryknoll, New York.

Since the arrest of a dishonest employee of the United States Post Office, complaints of losses have been minimized. Checks and money orders that had been destroyed by the thief lest they should be evidence against him have been cancelled and renewed, so that our actual money loss has not been great. However, we have probably lost friends who, receiving no acknowledgment of their remittances, turned from us discouraged if not disgusted. Should you meet such please set us right. And if within a reasonable time after forwarding a remittance you receive no word of thanks, kindly drop us a postal.

riquez and Mr. Garcia were ready to disembark and start for the town. In those days the town of Malacca lay at some distance from the anchorage, and was reached by a fairly long walk along a wooded road. A pleasant walk it was, too, for this pair after their arduous voyage until suddenly they heard a commotion in the trees by the roadside. The Captain peered through the brush.

"Well, by all that's holy!" he exclaimed. The bushy eyebrows grew stern, but could not hide a soft light in the honest sailor's eyes.

"Take a look at this, Garcia", he whispered to his companion.

It was in the days when faith was faith and men were men, but the sight that met Garcia's eyes was unusual enough even for those robust times. The missionary of the boat was on his knees wielding an iron discipline that brought the blood from his already attenuated frame. Beside him was his soldier friend of the boat, begging the Padre to desist from the penance which was obviously being inflicted for his benefit. Garcia looked and tiptoed away.

"That's your friend the gambler," chuckled the Captain, "and that's his trump card you see him playing. I told you he played for high stakes. He cured that chap of cards on the ship, but I heard he failed to get his con-

fession. But he always wins, and it looks as if the game is his."

It was a crestfallen Garcia who turned to the hearty old salt.

"I'm sorry," he said, "I completely misjudged him. Who is he, anyhow?"

"Around these parts," said Captain Rodriguez, "many people call him 'the Saint'. His name is Francis Xavier."

#### FROM KONGMOON MAIL

**R**ICCI HALL is the exceedingly well-chosen name of the new Catholic Hostel at Hong Kong, the cornerstone of which was laid last month by the Governor of the Colony.

After St. Francis Xavier himself, possibly the greatest name in Chinese mission annals is that of Matteo Ricci, the Italian Jesuit who first penetrated the interior of China (1582), and inaugurated the missions of the modern period.

What a fine sprout from his apostolic planting is this new project dedicated to university education for Chinese Catholic youth! And may it preserve his mission spirit together with his great name!

The plans of the new Hong Kong Seminary soon to be erected reveal a fine adaptation of the best Chinese style that will require no expensive materials, and will cost not a whit more than any ordinary construction.

The secret is the designer. He is Fr. Adelbert Gresnigt, O.S.B., the artist and architect of the Benedictine Order, who in this line of work has few peers in the Church today, if indeed in the world. It was he who carried out personally the entire decoration in the monastery of Monte Cassino, Italy, spending twelve years at the task. Examples of his talent are to be found on almost every continent; one of them is St. Anselm's Church in New York.

Fr. Gresnigt is at present attached to the new Benedictine University in Peking. He is devoting his talent to the creation of a correct tradition of ecclesi-

astical architecture in the Orient. This is surely providential at a time when the missions are apparently on the eve of great development. Now or never is the time to lay down right lines, and, if Fr. Gresnigt has his way, it will be now rather than never.

Happy omens continue to accumulate around the pro-Cathedral of Kongmoon. We were highly favored by the good fortune that brought us Bishop MacGinley, of Fresno, just in time to turn the first spadeful of earth for the new church.

Work went on apace, and suddenly it became apparent that the laying of the cornerstone would coincide with the stop-over of Bishop Dunn en route from the Eucharistic Congress. Was this not a touching favor of Divine Providence?

And so on October 26 the Auxiliary Bishop of New York who "uncled" Maryknoll from the start, who assisted at the departure of its first band of missionaries, and who has ordained three-fourths of its priests, stood in the hot South China sun of our little mission on the river bank, and laid the cornerstone of Maryknoll's first cathedral.

It was Bishop Dunn himself who insisted on the word cathedral, which we as missionaries have dreaded and avoided because of its formidable sound. Yet, of course, the new church must perform the functions of a cathedral, so perhaps it deserves the name. Besides, Bro. Albert says it will cost fifteen thousand dollars, and for a sum like that missionaries expect nothing less than a Rheims.

May Bishop Dunn's blessing rest ever upon the new church and its flock!

#### FINE!

Should you be an arrear-subscriber, you can brush away our tears and make up our loss by imposing on yourself a fine, adding it to your subscription dues, and sending it along to Maryknoll.



*"The repository was extremely simple, but we thought it beautiful."*

#### IN THE FLOW OF EASTERTIDE (By Fr. Joseph McGinn)

APRIL means Easter in China just as it does at home. At Chikkai we began our preparations early, and enjoyed a busy, blessed feast. On Palm Sunday a procession was held inside the mission compound, and all the ceremonies were faithfully carried out. Monday I assembled the altar boys, and assigned them to various duties. Some were to get bamboo for the repository structure, others to gather greens and flowers. During the week ceremonies were practiced, confessions were heard, and all was made ready for Holy Thursday.

The repository was extremely simple, but we thought it beautiful. Over a bamboo framework we stretched everything white that was available—sheets, pillow slips, and so forth. Ferns and wild flowers were sewn on to these until the whole was a fragrant bower. Some of the Christians made the hard trip to Lung Taam, braving heat and tigers, to procure some particularly brilliant red flowers which are popular here.

We borrowed the tabernacle from one of our other mission stations, and pressed into service every candlestick we could find. The priest, carrying the Blessed Sacrament in the procession, had to be the choir also; at other times during the ceremonies some of our girls, who have since joined the native Sisters at the Maryknoll Convent, sang Chinese hymns. During the procession two little Hakka girls strewed flowers

before the Blessed Sacrament. This was an innovation which greatly pleased the people.

After the ceremonies I put up a list of adoration periods, and the Christians adhered to them faithfully right up until Mass the next morning.

Good Friday there was the return procession, for men and boys only, with Adoration of the Cross, and Mass of the Pre-sanctified. Later in the day I went over the mountains to Tin Tow, arriving just in time for the Way of the Cross. In this little mission, whether the priest is present or not, the faithful assemble every Friday in Lent for the Stations.

Holy Saturday we had the full ceremonies at Tin Tow, even to the blessing of baptismal water, though in these mission chapels there is nothing that resembles a font. I heard ninety-two confessions, and finished late that night.

Easter Sunday was glorious, with perfect weather and the full attendance of our little flock. We doubt if anywhere hearts were happier than ours.

Friends of Maryknoll should bear in mind that all Catholics have a duty to contribute as members, Ordinary, Special or Perpetual, to the world-wide Pontifical Society for the Propagation of the Faith.

Even those on the missions are being encouraged to give what they can; and not a few manage to contribute the few cents a month expected by our Holy Father from Christians throughout the world.

The International headquarters of the Society for the Propagation of the Faith is at the Piazza di Spagna, Rome. The national Director in the United States is the Rt. Rev. Msgr. William Quinn, 109 East 38th Street, N. Y. C.

For most of the dioceses in the United States a director has been appointed, and many of the parishes have local directors. The yearly dues for members in the United States are one dollar. The spiritual advantages are unusually abundant.



## China In America

IT is hardly surprising to learn that an Anti-Christian Chinese Student Association has been formed. A letter written by a Catholic Chinese student in the *Commonweal* points out that many of the Chinese students educated in America or Europe have become materialists. To them religion is superstitious, out of date, and detrimental to human progress. The writer quotes from a manifesto issued by the Anti-Christian Student Federation in China:

The sins of religion are too numerous to mention. Speaking of its moral side, we find that it teaches men obedience which is the moral code of slaves. Speaking of its intellectual side, we find that it propagates superstition which hinders the search for truth. Speaking of its material side, we find that it asks its believers to despise temporal things and to dream of the kingdom of heaven and hell, which would end in the destruction of human life. Its teachings are absolutely valueless, while its evils are incalculable. Yet its influence is growing every day. This is due to the fact that those who are doing evil have an organization, which we who are opposed to it have not.

Most of the participants in the Anti-Christian movement have imbibed the "new culture" of the West. In northern China the feeling has already somewhat abated. In the south, especially in Kwangtung (where Maryknollers work), the movement has just been inaugurated. Two pamphlets are being circulated, one "to disprove the existence of God", and the other "to set forth the sins of Christianity".

Dr. Tsao, former president of Tsing Hua College, Peking, says that the four hundred millions of China are paying the price of modernization, and that they are groaning, vociferating, and experimenting with the various "isms" propagated among them by both well-wishers and mischief-makers.

The Chinese student, writing in the *Commonweal*, praises the work

The Foreign Mission Sisters of Saint Dominic have launched a great enterprise, the building of their Mother-House and Novitiate. This project has waited years, and Maryknoll with all its branches feels responsible for the delay, because these good Sisters, quite unmindful of their own needs, have sacrificed opportunities so as to help Maryknoll get a safe start.

The needs of Maryknoll are indeed considerable and varied, at home and abroad, and these needs will continue; but we urge our friends to add to their intended offerings an extra "for the Maryknoll Sisters". And if they cannot make the addition, we suggest that they settle on the portion reserved for us, and make a subtraction.

of Maryknoll in placing Chinese students in Catholic institutions. He looks on this as a start in the great task of producing Catholic civilization in China, but adds:

Maryknoll needs the help of all conscious and thinking Catholics to solve this problem. It is a bit of fine irony that the country which is today sending the most missionaries (Protestants largely) to China should also be returning to that country its native sons and daughters who, coming here to acquire knowledge, leave rank materialists.

## Chinese Architecture

THE present and first Apostolic Delegate to China, Archbishop Costantini, strongly emphasizes the idea that Western architecture should not be imposed on congregations in that country. The recommendation carries with it, of course, the deeper admonition that the Catholic missionary should not decry century-old traditions that have no bearing on things eternal, but rather adapt himself to the customs that he finds.

His Excellency, however, uses also the aesthetic argument for the adoption of Oriental architecture in preference to Roman or Gothic. We quote from one of his memorable letters:

The lines of Chinese architecture have a spirit and significance entirely different from either the Roman or the Gothic; they have grace with a nobility of character all their own.

And again referring to a little church built in a poor village, His Excellency remarked:

It was like a Latin phrase naïvely and charmingly translated into Chinese.

Catholic architects and artists have not merely to imitate or lavishly adopt Chinese patterns, constructions, ornaments, and so on. We must know how to enter into the spirit of this (Chinese) architecture and enliven it with new Christian life. It is not a question of copying a pagoda, nor of piecing together a church after the manner of an incongruous hodge-podge. It is a question of mastering the constructive and decorative language of Chinese architecture, and of employing it in the sequel to express Christian thought; namely, to construct such a building as will satisfy the requirements of sacred liturgy, and possess, at the same time, a high degree of spiritual beauty.

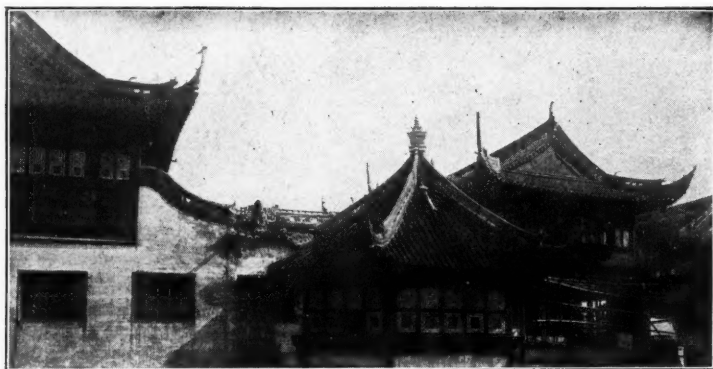
## THE MARYKNOLL ANNUITY

There are many generous Catholics who would like to give a substantial offering towards the mission cause, but who cannot afford to forfeit the interest of their capital.

For such as these, the Maryknoll Annuity is the ideal solution. It is absolutely safe; it brings a higher revenue than the Savings Bank; and it avoids the possibility of a will contest later on.

Should any annuitant wish to provide also for a dependent, further explanations will be given on request.

Address: The V. Rev. Superior, Maryknoll, N. Y.



QUAINT AND GRACEFUL ROOF LINES IN OLD CHINA  
*The Catholic missionary should not decry century-old traditions that have no bearing on things eternal*

#### A CALL TO PRAYER

THE hour is at hand for the operation of divine grace in mission lands. There never was a better opportunity than that which our day and generation provide for the spread of the truth revealed by Christ, the Son of God. We urge prayers that the whitened harvest may be gathered. After finishing the rosary, continue back to the Cross with one Our Father and three Hail Marys, and offer these extra prayers for the Cause. Or write to the Abbey of Our Lady of Gethsemane, Trappist, Kentucky, and become a member of the *Association of Masses and Prayer for the Conversion of the Far East*.

#### THE ATTRACTION

SEVERAL distinguished Japanese women have been received into the Catholic Church within the past few years, largely through the example of their teachers, devoted religious.

A Maryknoller, meeting one of the Sisters who had served as an instrument in these conversions, asked what, in her opinion, was the most effective argument or the strongest influence.

After a moment of hesitation, the answer came: "The strong influence was probably the *Real Presence of Christ*. Even as pagans, these Japanese women loved

to go to the chapel and remain in its silence."

#### AN ALMONER OF GOD

THE letter was something of a scrawl, painstakingly written, and misspelled. It stated that the writer was enclosing a check for the education of students to the holy priesthood in honor of the Blessed Virgin; it expressed the hope that the check would

arrive on Our Lady's feast day (it did); finally, it mentioned the fact that the offering had been saved as the result of a long struggle.

And the check? It was for a burse—*five thousand dollars!*

We whispered "God bless him", and sent a word of thanks for this timely, magnanimous gift. Then we sat back and began for the thousandth time to wonder why it is that so few, so very few, Catholics who have the reputation of great wealth give little or nothing at all to the spread of the Faith.

The lists of home or foreign mission benefactors, of contributors to the Catholic University or to other educational establishments guided by the Church, reveal always the same story; support by the rank and file; neglect, except in rare cases, by the rich.

Well, we shall not complain. Better the little from many, with prayers and sacrifices from thousands of fervent souls, and hopes for vocations, than the much from the few. God gives the poorest man a chance to cooperate in spreading His Divine Word. He who during his life will not take this opportunity is himself the great loser.



*The late Mrs. Ada Mary Livingston*

MOTHERLY was the interest manifested by the late Mrs. Ada Mary Livingston of New York in the work of Maryknoll. We recall meeting her for the first time with friends whom she had gathered about her in the cause of foreign missions, under the direction of Bishop (then Father) Dunn, New York Diocesan Director of the Propagation of the Faith Society.

That was fifteen years ago, in the home of Countess Leary on Fifth Avenue. When the little group, encouraged by their Director, turned their special attention to Maryknoll, the meeting place was transferred to the Academy of the Sacred Heart on Madison Avenue where conferences were given in Advent and Lent, Benediction of the Most Blessed Sacrament following.

Mrs. Livingston loved the missions, and never tired in talking of them. She had a motherly pride in every Maryknoller who left for the field, and she remained until the end actively interested as President of the group which she called the Catholic Women's Auxiliary.

## Circles

[A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles formed in a parish are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.]

### Address

Circle Director, Maryknoll, N. Y.

**CIRCLERS!** Do you realize that "the crumbs that fall" often bring in returns not to be despised? Broken and discarded bits of jewelry are welcome additions to our "junk pile"; cancelled stamps, foreign and domestic, are valuable to us; then, too, the good word that YOU let fall in behalf of the missions and their needs, or the formation of a new Circle, may bring forth much fruit.

The *Saint Francis Xavier Circle* of Philadelphia holds an enviable record for mission activities. The members support a missionary and a catechist; they have given a room in the seminary and one for the convent; they supply Mass stipends, stringless gifts, and household furnishings. Their prayers and sacrifices have done much for Maryknoll missionaries.

The *Saint Rose of Lima Circle* of New York City continues to support two missionaries: one in China, the other in Korea. Generous stringless gifts come to the Home Knoll from this zealous group, with the request that the Superior place the donations where they are most needed. The latest gift, one hundred dollars, was sent "without a string".

The *Catholic Daughters of America*, New Haven, Connecticut, have been generous in their efforts to aid the Maryknoll Sisters. Their offering for the "Surprise Fund" was very welcome; they went "over the top".

From the *Children of Mary Sodality*, Brooklyn, New York, we received a splendid shower of soap. These young



Siao Loc "comes out"

folks do more than "listen in" when we broadcast mission needs.

The members of the *Chi Rho Club*, Cambridge, Massachusetts, are ever ready to cooperate with the needs of our Sisters in Manila. Their latest plan is a kitchen shower, and it gives promise of being a big success.

At Clarks Summit, Pennsylvania, the members of *The Little Flower Circle* do fine, steady work. The meetings are well attended. Many boxes filled with useful articles are shipped to the missions, and our college and convent have experienced the generosity of these loyal friends. May their zeal inspire others!

A new Circle, *Saint Edmund's*, has joined the family; we are happy to welcome these members from Brooklyn, New York. Through their kindness a Maryknoll missionary received a generous Christmas box, and we are grateful for their latest gift, a stringless offering.

## PERPETUAL MEMBERS

**Living:** Reverend Friends 7; M. C.; M. W.; M. R.; M. J. M.; M. A. G.; M. M. S.; S. J. S.; T. F. S.; N. V. S.; J. V. P.; N. F.; M. J. F.; M. D.; H. D.; H. E. F.; J. I. F.; J. H. W.; J. W.; M. R. W.; R. F. W.; A. M. M.; M. H. McA.; C. A. T. and family; H. and E. R.; P. B. P. and family; E. A. S. and family; C. O'C. and relatives; M. L. C. and friends; C. F. N. and family; M. L. F. and family; M. C. B. and relatives; T. Q.; A. S. and relatives; C. B.; F. A. G. and family; M. N.; M. P.; L. K. D.; S. A. B.; T. A.; A. M.; W. J. R. P.; W. D. G.; J. C.; J. F. B.; E. K.; E. M. L.; W. J. C.; J. W. and M. B. K.; C. N. A. and relatives; R. J. V.; J. F. W. and relatives; J. L. and family; M. G. and relatives; M. F. and family.

**Deceased:** Mary Coffey; Dennis McDonald; Catherine Mahoney; Sister Mary Dolores Shutt; Mary Corty; Michael and Bridget Leonard; Margaret Rogers; Rose Ann McEntee; John Shaughnessy; Mary Shaughnessy; James L. Shaughnessy; Mary E. McCaffrey; Ellen Lane; Theresa Bach; Daniel and Ellen Desmond; Mary A. Brown; Samuel Beattie; Mary F. Lynch; Sarah Vaughn; Michael Frawley and family; Mary K. Hanlon.

## PLEASE PRAY FOR

Archbishop Martin Tritsebler Cordova; Rev. Henry Welch, S.J.; Rev. Boniface Wirtner; Rev. Vincent Reath, C.S.B.; Rev. A. Joseph; Henry C. Haberstrook; Patrick J. Sheils; Mr. M. J. Quinlan; James F. Robinson; Gladys Cook; Isabella J. Carroll; Henry Greve; Mr. McAndrew; Humphrey C. Mahoney; Mary G. Walsh; Mrs. Margaret M. Maguire; Mary A. Burk; Mrs. K. G. McDonnell; Mrs. Shaw; Misses Hocht; Gertrude Scannell; James H. Cain; Virginia F. MacRae; Mrs. Caroline Lennartz; James Neely; Mrs. A. E. Coyne; William Crumish; Samuel Triamor; Mrs. H. Flecker; Mrs. Mary F. Lynch; Mrs. Barbara Schoenle; Michael J. Golden; Mrs. B. Rappold; Mr. J. M. Goggin; Miss K. L. Smith; Mrs. C. Enrst; Mary Du Rack; Frank T. Nolan; Mary P. Soule; William Warren; Dennie Sullivan; Dora E. Delany; James J. Honan; Edward J. McDermott.

## MAGAZINE SUBSCRIPTIONS FOR MISSIONERS

Our missionaries desire to keep in touch with America and the rest of the world by reading the better current magazines. The foreign subscription rate for most of the monthly magazines runs well up to five dollars. Why not send that amount to Maryknoll and provide some missionary with twelve issues?

**SACRIFICE BRINGS REWARD**

## Gifts of the Month



*When it's good to be stringless*

THE big gifts recorded since our last issue were two of five thousand dollars each: one for the missions, to be divided among several; the other, stringless. An annuity of four thousand dollars also arrived, and thirteen wills matured, averaging about three hundred dollars each. Smaller gifts, not less welcome, came toward the support of students and catechists, also toward burses, and the cost of a seminary room.

From a thoughtful New Hampshire pastor came the following, shortly after 1929 started its course:

Before Christmas I told the students not to send me any Christmas cards, but instead to save the nickel or dime and bring it to me. Here it is, three dollars and fifteen cents for the starving people of Fr. Meyer. There was an extra dollar which I left to the girls to renew their subscription to THE FIELD AFAR.

One of our houses abroad has called for two small statues "like those at the Home Knoll"; one of our Blessed Mother holding the Divine Infant, the other of the chaste Saint Joseph bearing his carpenter's square and the lily branch.

We know exactly what is wanted, and if some friend wishes to be the special benefactor he (or she) has simply to send to Maryknoll a check for forty dollars, the cost of each statue including the overseas transportation.

The wife of a distinguished citizen of the United States writes:

This month marks the anniversary of my husband's miraculous conversion. What a triumph it was, and what a consolation his holy death which fol-

lowed five months later! I often wonder if our devotion to Maryknoll and all that it means to so many souls may not have had much to do with the marvelous blessings bestowed upon us.

Enclosed you will find a stringless offering to help your missionaries. If they can give their lives I can surely give an offering, no matter how little I may have.—N. Y.

### MARYKNOLL FOUNDATIONS

IN view of present needs and of future contingencies, Maryknoll is building foundations:

- For the preparation of American students destined to labor in the missions;
- For the preparation of native students for the priesthood in China and Korea;
- For the support of native catechists.

These foundations are designated as:

American Student Burses...\$5,000 each  
Native Student Burses.... 1,500 "  
Catechist Foundations..... 4,000 "

### AMERICAN STUDENT BURSES

A bursary is a sum of money invested so as to draw a yearly interest which will be applied to the board, housing, and education of a student at the Maryknoll Seminary or at one of its Preparatory Colleges.

#### For the Major Seminary (\$5,000 each)

St. Philomena Bursary (Reserved)...	\$4,800.00
College of St. Elizabeth Bursary.....	4,635.00
College of Mt. St. Vincent Bursary.....	4,500.00
St. Michael Bursary, No. 2.....	4,202.71
Kate McLaughlin Memorial Bursary.....	4,050.00
St. Francis of Assisi Bursary No. 1.....	4,000.00
St. Anthony Bursary.....	3,970.13
Fr. Chapon Bursary.....	3,872.35
Fr. Chaminade Memorial Bursary.....	3,831.71
Curé of Ars Bursary.....	3,652.35
St. Anne Bursary.....	3,537.83
St. Michael's Parish, Lowell, Bursary.....	3,419.00
Michael J. Egan Memorial Bursary.....	3,400.00
Dunwoodie Seminary Bursary.....	3,265.54
N. M. Bursary.....	3,000.00
Pius X Bursary.....	2,852.30
Bishop Molloy Bursary.....	2,851.00
Bl. Louise de Marillac Bursary.....	2,821.12
Holy Child Jesus Bursary.....	2,671.85
Marywood College Bursary.....	2,275.50
Our Lady of Mt. Carmel Bursary.....	2,176.89
Archbishop Ireland Bursary.....	2,101.00
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Duluth Diocese Bursary.....	1,411.70
Fr. Nummy Bursary of Holy Child Jesus Parish of Richmond Hill.....	1,402.55
Immaculate Conception Patron of America Bursary.....	1,388.28

Your "telegram" is certainly clever, and certain to bring anyone to a sense of his obligations. It beats all the statements I have ever made out or received, and it ends the hunt for its commonplace predecessor. I consider THE FIELD AFAR a splendid magazine, which continually grows more interesting. May you enjoy a long period of unlimited success in this most worthy cause!—Iowa.

St. Francis of Assisi, No. 2 Bursary.....	1,128.10
St. John Baptist Bursary.....	1,069.11
Manchester Diocese Bursary.....	1,000.00
St. Rita Bursary.....	764.65
St. Lawrence Bursary.....	646.25
St. Francis Xavier Bursary.....	874.88
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Newark Diocese Bursary.....	157.00
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#### For our Preparatory Colleges (\$5,000 each)

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"C" Bursary II.....	1,550.00
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†On hand, but not available, as at present interest goes to the donor.

### NATIVE STUDENT BURSES

\$1,500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

Our Lady of Lourdes Bursary.....	\$1,145.00
Mary Mother of God Bursary.....	750.00
Christ the King Bursary, No. 2.....	700.00
Mater Admirabilis Bursary.....	500.00
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Little Flower Bursary.....	101.00

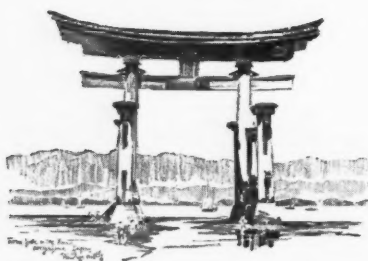
### NATIVE CATECHIST FOUNDATIONS

\$4,000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for Baptism.

Yeungkong Fund, II.....	\$1,877.65
Fr. Price Memorial Bursary.....	668.60
Bl. Julie Billiart Bursary.....	367.00

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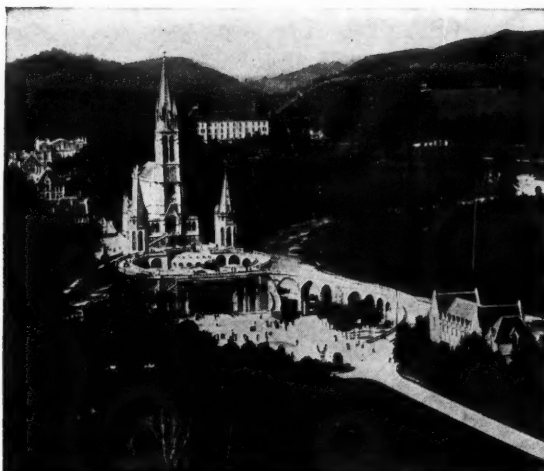
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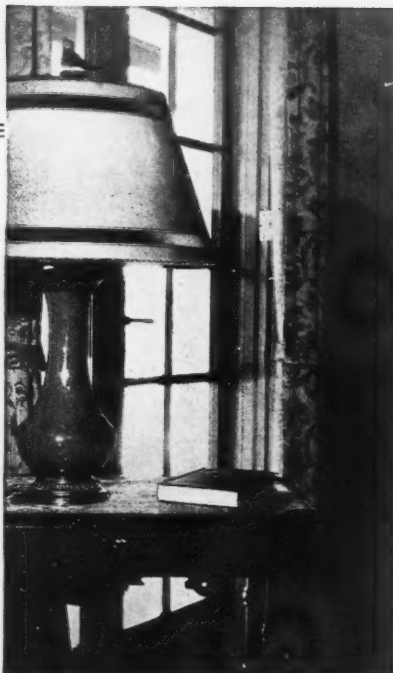
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